



LIBRARY
Theological Seminary,

PRINCETON, N. J.

No. Case, Div 49 I
No. Shelf, Section 6 7
No. Book, No. 24

RESERVE
STORAGE

THEOLOGICAL SEMINARY.

Princeton, N. J.





Digitized by the Internet Archive
in 2015

T H E

MISSIONARY HERALD.

VOL. LIII.

NOVEMBER, 1857.

No. 11.

American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

ANNUAL REPORT.

THE annual meeting of the Zulu mission was held at Durban, commencing on the 3d and closing on the 7th of June. No very full report of this meeting has been received, but Mr. Wilder refers to it as having been "characterized by harmony and brotherly love." The annual sermon was preached on Sabbath morning, before a large audience. Mr. Grout preached in the afternoon, and the Lord's supper was then administered. Mr. Wilder says: "I estimated that from 250 to 300 sat down with us at the table of our Lord."

In their annual letter, the brethren speak of the health of the mission families as having been generally good, though there have been cases of serious illness. Mr. Döhne was spending a few months at Cape Town, partly on account of Mrs. Döhne's ill health, and partly to revise and carry through the press the Zulu Dictionary, on which he had been engaged. It was to be printed through the generous aid of Sir John Grey, Governor of the Cape, and Mr. Döhne's personal friends. Mr. McKinney, since his return from America, has been located at Umlazi, with Mr. Rood, and Mr. Pixley takes the station at Amahlongwa, where he "has commenced his labors with cheerful and hopeful zeal." Mr. Aldin Grout being absent, on a visit to the United States, Mr. Mellen, for the present, occupies his place at Umvoti.

Political Relations—Land Titles.

Grateful mention is made of the fact, that

VOL. LIII.

24

the mission had been kept in safety during the excitements connected with the Zulu war, north of the colony. For the present, it is said, quiet has been restored among the Zulus. "Our prayer and hope is, that the relations of this colony with the Zulu country will be such that we shall not live in fear of an invasion from such merciless savages. Since our last annual report, the colony has been favored with a new Lieutenant Governor, his Excellency John Scott, Esq., who seems to be a man of good judgment, and so far as our observation has extended, quite favorable to missionary operations. Natal is now a separate colony, and has just entered on a new career with representative institutions.

"We have pleasing evidence that England is looking with interest on the success of Christian missions in South Africa. A large sum has been granted from the royal treasury for the elevation of these heathen tribes, and the popular sentiment in the mother country now seems to be, that it is not only a saving of life, but more economical in the end, to sustain Christian institutions, even at great expense, than to maintain a standing army."

Surveys of the stations, and the giving of titles, proceed slowly, but it is believed titles will be secured ere long. The delay, apparently, is not owing to any unworthy motive on the part of the government. "At Umvoti, one of the oldest stations, titles to lands have been given to some of the natives, who have complied with the requisitions of government, and there are others who desire the same privileges. Thus the natives at that station are becoming the proprietors of the soil on which they live, and we trust they will

soon learn to appreciate a permanent home, and will abandon the custom of moving about from year to year."

Religious Prospects.

In regard to the religious condition of the people, and the spiritual results of missionary effort, the missionaries write:

Although we cannot say that the past year has been to our mission a year of the right hand of the Most High, yet we have not been left to mourn the entire absence of the Holy Spirit. A few, we trust, have been gathered into the fold; and the life of the church members has been for the most part such as becometh the gospel of Christ. Our congregations on the Sabbath have been about the same as during the previous year. Respect and friendliness on the part of the natives towards the missionary are increasing. In proportion to the light which shines upon them from God's word, as expounded from week to week, there is witnessed a weakening of the bands of superstition. Here and there we find a few ready to admit the falsity and absurdity of religious notions which they have been taught to consider indisputable. But to their degrading customs, polygamy, intemperance, deception and licentiousness, they cling with the greatest tenacity. It is not uncommon for the missionary to hear from a man who has a plurality of wives such language as this: "I should have no objection to becoming a Christian if I could be allowed to continue in the practice of polygamy." This and other things indicate, that although they assent to the truth of God's word, their hearts are unwilling to practice its self denying requirements.

Improved Condition of Females.

Among the males, as in other heathen countries, there is less superstition, more independence of thought and more intelligence than among the females. The extreme degradation of the latter, and their apparent incapacity for receiving any salutary religious impression, is exceedingly deplorable, and renders the

good resulting from our labors in their behalf, almost imperceptible. This is true in reference to the mass, but the girls and young women who have lived for years in our families, receiving daily instruction, have given good evidence, that naturally they are in no way inferior to the males in intellect, or tact for acquiring knowledge. And of those who have been married and settled at the stations, we are permitted to witness as good specimens of the wife that "looketh well to the ways of her household" as we could reasonably expect, when we consider the short time since their conversion, the opposing influence of early habits, and the temptations to which they are daily exposed. One thing which betokens good for the future condition of some at least of the females is worthy of special remark. It is an increasing desire on the part of the male members of our churches to assist in the cultivation of the soil. Thus their mothers and wives are relieved, in some degree, from labors in cold winds, and under the rays of a vertical sun, which tend to depress their physical and mental energies. This is evidently opposed to the customs of the people generally, who maintain that the office of woman is to perform all difficult labor, as digging, planting, harvesting, bringing wood and water, besides cooking and taking care of the children. It is exceedingly gratifying to witness any movement among the people, which shows that the eyes of some are being opened to the appropriate sphere and duties of the female sex.

Schools—Printing.

Daily schools have been sustained at three of our advanced stations, and instruction has been given to those in our employ at all the stations during the past year. As we have had time and strength, we have visited the heathen at their kraals and orally held forth the word of life. This kind of labor, though most difficult of performance, is still, we believe, productive of good. The boys' high

school at Umlazi, under the care of Mr. Rood, is as flourishing as could be expected. With but few text-books in the Zulu language, and obliged to create new words and phrases to express scientific and theological truths, the teacher finds his labors exceedingly onerous; but the Christian character of the lads and young men in the school, as developed during the past year, is highly satisfactory. A few of them seem to have an idea of the responsibility resting on them, and to feel that their life-work is to teach and elevate their degraded countrymen,—a holy and benevolent work, to which we trust God in his providence is indeed calling them. Small though the number may be in the school, and slow the progress, we do not regret its establishment. It is destined, we trust, to become one of our most efficient auxiliaries in missionary labors.

The books printed in the Zulu language the past year, were an arithmetic, prepared by Mr. Rood, and a tract on "What must I do to be saved?" translated by Mr. Tyler. A geography in Zulu, prepared by Mr. A. Grout, is in the press.

Wants of the Field.

The brethren still feel that it is important to press forward in the missionary work in that portion of the great field of effort; that neither they nor the churches should be disheartened; that much good has been accomplished, and cheerful hope may be entertained; and that they need, and should have, more laborers.

In respect to the wants of this field, we would say: Itafamasi, the station formerly occupied by our lamented brother Marsh, is still vacant. The few who were left on those mountains of sin, to wander as sheep without a shepherd, occasionally ask with an imploring emphasis, "When are we to have a missionary?" "Where is the promise of his coming?" For this vacant station, and for many other parts of this colony where the heathen are living like brutes, "untaught, unsanctified, unsaved," we have asked for laborers; and now we would

renew, with deeper earnestness, the united request made at our last annual meeting, *Send us more men.*

As a mission, we may be said to have gained a firm foothold in Natal. Shall this hold be relaxed through want of assistance? Shall we be suffered to grope our way, with hands hung down and feeble knees? O that we could make our voice heard across the ocean, in the ears of the young men in the theological seminaries and candidates for the holy office, and that the eye of Christian sympathy might be oftener directed to this part of the heathen world.

In concluding this our annual retrospect, we remark, that though we are not able to report as great progress as would cheer our hearts and those of our patrons at home, we feel that much good has been done. The seed has been sown; light has been diffused; a few, as we trust, have been gathered into the kingdom; and many have heard, for the first time, of the way of salvation. Increased confidence in the sincerity of our motives, and greater respect for our labors is witnessed. Civilized ideas are becoming popular, and nothing is now needed but the interposition of the Spirit, to produce such results as will give joy to the angels in heaven, as well as to all who pray for the coming of Christ's kingdom on earth. We now unite in this simple and earnest request—a request we have often made, but one the importance of which we never have so deeply felt—*Brethren, pray for us.*

STATION REPORTS.

REPORTS from some of the stations have been received, from which a few extracts may be given, in addition to the statements of the general letter.

Umvoti.

To the church at this station only one member was added during the year, while two, having "turned back to heathenism," were cut off. Yet Mr. Grout says, the closing year had had "its sunny side" and "its influence in effecting our object."

The Church Members.

The religious character of our church members compares well with that of Christians elsewhere. A goodly number of them, by their walk and conversation, afford us a high degree of satisfaction. We look at them as burning and shining lights. The heathenism in which they spent their early years has made impressions on them which will perhaps never be completely eradicated in this life, yet I firmly believe the Holy Ghost has wrought a change in their affections, which will result in making them perfect men in Christ Jesus.

When men become Christians, we expect that they will also become civilized; and we are gratified to see in our members so many of the natural effects of Christianity. Thirty-two of our people hold titles to plots of fifteen acres each of planting ground. Several others have paid expenses, and are only waiting to have their titles made out for them; and ten or twelve new applications have been made, to have planting lots set off. About twelve own building lots in our native village, and others are preparing to take them. Our people own, also, four ox wagons, two carts, and four ploughs. They have six spans of oxen trained to work, and others are being trained by men who propose to procure wagons as soon as their oxen shall be ready to work them. The people come readily into the practice of cultivating the ground with the plough, and they have commenced planting things of more value than those cultivated by their fathers. They have made a good beginning with arrow-root, by which they say they will procure a sugar mill, and then plant all their ground with cane.

Their Standing among the Heathen.

When our church members first let it be known that they would marry but one wife, as taught by God's word, their heathen friends told them they were black men, and, adopting such a course, they must always be poor, despised,

starving persons. Only white men, they said, could live in that way. For some years, the heathen spoke of them, and to them, as poor, pitiable objects. The scale, however, has now completely turned. The heathen, rich in cattle and wives, who, a few years since, laughed at and scorned the men of one wife and no cattle, now see and confess, that a few years have made them richer than they; that a man with oxen can cultivate more ground than a man with wives; and that, with a wagon, a man can dispose of his produce at the best market. Indeed, so respectable have the men of one wife become, that without a scruple they are called amakosi (chiefs). They are now in the first rank of respectability.

The individual spoken of as having united with the church, was one of the earliest converts, of whom the missionary entertained strong hope several years ago. He had been led astray, had married a heathen wife, built a kraal, and sought to become great among the heathen; but had lost all his property, and, like the prodigal son, had apparently come to himself in his poverty. "He was induced, by the reading of a tract, again to return to God and his people. He promptly left his kraal and his heathen wife, and rejoined his first wife, who had remained firm to her profession. By his expressions of penitence and his reformation of life, he has induced us to receive him again to our fellowship; and thus far his life has been all we could expect."

Mr. Grout closes his report with expressions of fervent gratitude that he has been permitted so long to live and labor as 'an evangelist,' and to enjoy so much in his work. He writes: "My divine Lord and Master continues to honor me with the commission he originally gave me. My pleasure and joy in my work increases every year, and sometimes becomes so great that I am led to exclaim, 'Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.' He 'hath made us kings and priests unto God.' God's goodness to me enables me to understand such scriptures literally, and at times I almost fancy myself already entered on the fruition."

Esidumbini.

Mr. Tyler reports, of this station: "Our

average congregation for the past year has been fifty, an advance of fifteen upon the year previous. Good attention has been given to the preached word. The daily school has been continued with an average number of ten scholars. The heathen about us have never manifested more friendliness than during this year. No direct opposition to the truth has been witnessed at the station, or at the kraals. Some thoughtful persons, who have been for years under our instruction, have at times led us to hope that they would soon become the children of God; but alas! all their goodness has proved ‘like the morning cloud and the early dew.’ One young man, who was excommunicated from the church at another station, is now living with us, and takes a deep interest in learning; but he gives no evidence of repentance for his wayward course. A lad who has lived some time in our family, has so far separated himself from the influence of heathen customs, that he has purchased clothing, and reads and prays, notwithstanding the ridicule of his companions; but he does not manifest enough of the spirit of religion to allow us to speak decidedly in reference to his character. We have evidence, from various sources, that the word of God is not wholly void of influence among the surrounding people.”

Amahlongwa.

This station, which had been vacant for some years, during the absence of Mr. McKinney is now occupied by Mr. Pixley. He found the buildings out of repair, the garden overgrown with grass and weeds, and many of the people who remained “relapsed into former habits, or sunk into a more hopeless state than their first.” Indeed, he says: “The state of this neglected station, as we found it on our arrival, February 25, could better be seen and felt than described. The members of the church gathered by Mr. McKinney were all gone, some to Ifumi, some to Umlazi, and some, I think, to Inanda, stations where they could enjoy the stated ministrations of the gospel, and be encouraged by the presence and teachings of a missionary.”

But notwithstanding all that has been lost, he is able to report: “We yet find that the influence of Mr. McKinney’s labors here are not entirely obliterated. Many of the natives remember him and the truth he preached; many have clearer views of a missionary’s object; prejudices have been removed; and thus, as well as in other respects which I need not mention, the fruits of his toils here are apparent. We find many things

to encourage our hearts and make our home pleasant in this dark land. The people have uniformly treated us with respect. They are inclined to come to the station on the Sabbath, and a few are willing to have their children instructed. The natives have learned that the missionary is honest; and if they have any articles of food which we need, they are more ready to sell to us than to other white people. During the few months that we have been at the station, the number present on the Sabbath has averaged more than one hundred, and we find we greatly need a chapel. There are a large number of kraals in the vicinity of the station, and all appear friendly. Thus our hearts are encouraged; and though we may not see any immediate fruit, yet, by the grace of God, I trust we shall rejoice to sow the ‘good seed,’ and leave the event with him.”

Umtwalumi.

This station has been occupied by Rev. Messrs. Wilder and Mellen. No church has yet been formed. There are a few, the report says, of whom some hope is entertained that they may be true Christians. A girl is spoken of, a sister of one mentioned in former communications, who “has long desired to live at the station, and is now permitted to do so by her parents, who for many months opposed her. She is anxious to learn, and appears to have a sincere desire to become acquainted with the truth. Her father also, who formerly beat his eldest daughter and drove her away from here, for fear that she would become a believer, now freely permits three of his daughters to live at the station, and says he is willing they should become Christians. He appears friendly himself, and is one of our most constant attendants at chapel. Three boys, one of them not over ten years of age, profess an interest in the truth, and we believe they are sincere in their profession. Two of them have met with much opposition, and have remained at the station in defiance of the express desire and command of their relatives.”

The people, generally, are quiet and peaceable, and manifest none but kind feelings towards the missionaries; but the truth preached “they hate with perfect hatred.” They pay some regard to the Sabbath, ceasing, in great measure, from out-of-door labor, but working still within the kraal, or making the day one of recreation. “Few attend any place of worship.” The report refers to one man, formerly spoken of, the son of a chieftess, a half-breed, “who had married

one of his own color, after the Christian form of marriage; had built an upright house, and appeared desirous of adopting to some extent civilized habits." But "he had built away from the station, evidently for the sake of keeping and gaining influence among the natives, and also away from his mother's kraal, for the purpose of raising himself to the honors of a chief while his mother was yet living." His course had been such as to occasion much trouble. Apparently, "his object has been, for some months past, to induce the people to leave the colony, and go where they will be away from the influence of the English government, and then remove himself and become their chief. He has recently removed beyond the Umzimkulu, where there are many petty chiefs, and where, if we mistake not, with his ambitious desires, he will ere long get his people, himself and others, into difficulty."

But though the missionaries at this station have met with little which is specially encouraging, they say: "We do not by any means consider this people beyond hope, or this field of labor less favorable than any other heathen land; nor do we meet with more discouragements than ministers of the gospel in Christian countries." Again they remark: "We are encouraged by the present results of our labor, though they are not such as we have desired and hoped to see. We are still more encouraged by the promise of him who hath said: 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'

Ifumi.

Mr. Ireland reports from Ifumi, that the average congregation on the Sabbath has been from seventy-five to eighty, and the number attending the Sabbath school generally about fifty. There have been two Christian marriages, increasing the number of married men at present connected with the station to sixteen. Four infants have been baptized. Two young men and a young married woman have been added to the church, but several of the members have been for a time under church censure, three of whom still remain suspended; so that the present number of church members in good standing is twenty-nine, the same as was stated in the last report.

One of the cases of Christian marriage was in connection with interesting circumstances, which Mr. Ireland thus relates.

More than a year ago a man joined

the station, who had two wives and ten children. I was much interested in him and his wives, from the fact that they took so much interest, from the very first, in having their children taught in our school. The oldest boy was badly troubled with scrofula, and in August last he died, probably of this disease. At the time of his death I happened to be away from the station. He inquired for me several times, and seemed very anxious to see me again before he died. Several of the native Christians visited him, and he spoke much and often of Christ. From all that I heard of him, and from the deep impression which his death seemed to make upon his parents, I was much encouraged to hope, that his young heart might have been renewed by the gracious influences of the Holy Spirit. Shortly after this, two of the other children came to live in my family. Most of the remainder have been sent to the school, and the man and both the women appear to have made up their minds fully to become the people of God. In January last the man came, unsolicited, to converse with me on the subject of putting away one of his wives. He said, that both himself and his wives wished to become believers, and were desirous of conforming, in all respects, to the regulations of the station. Subsequently the question as to which of the wives should be put away was happily arranged among themselves, to the evident satisfaction of all concerned; and on the 3d of March the man was married to the other woman, in our mission chapel, when, as usual on such occasions, a large number were present. All three are now looking forward to baptism, and will, I presume, be admitted as members of our church in the course of a few months. I have seldom seen a brighter or more interesting group of children, among this people, than those who compose this family. As I may have occasion in future to refer to this man, I will state that his name is Upolo-polwana.

The two young men baptized are spoken of as appearing well. They are from the same kraal, and are connected with one of the most respectable families in the vicinity. In closing his report Mr. Ireland says :

We have now completed our eighth year of missionary labor at Ifumi. During this period I have admitted twenty-five individuals to our church, baptized eighteen infants, and solemnized thirteen marriages. On the other hand, I have only been called upon to attend six funerals, and none of those who have died had been for any length of time connected with the station. We desire once more to record our sense of God's continued goodness and mercy toward us.

Micronesia Mission.

STRONG'S ISLAND.

LETTERS FROM DR. PIERSON.

SEVERAL letters from Dr. Pierson have been recently received, dated in April, August and October, 1856; but intelligence of a later date has already been published, and these communications contain little that is new. They relate mainly to natives of the Marshall Islands, who had been thrown upon Strong's Island, (referred to in Mr. Snow's letter published in August,) to his efforts to learn their language, and his earnest desire, as soon as possible, to go to that portion of the Micronesian field. He says: "So far as we are able to judge, this company have returned home with very favorable views of missionaries, and also kind feelings toward us individually; and this not only because of the favors they received from us, but also because, from the day of their arrival to the very day of their departure, they felt that their safety here was owing to our presence on the island. In fact, they were constantly told this by the natives of this island, and we have every reason to believe it true. And we cannot but believe that Providence will make their visit here eminently useful, in preparing the way for missionaries to reside among them in safety, and to be received by them with respect and confidence. But where are the men to occupy those islands which Providence is so singularly opening to us? Has one been found who is willing and ready to occupy the field with us? We are very desirous to go thither at the earliest possible

opportunity; for, having now made the acquaintance of these persons, who express great pleasure in the prospect of having us go to remain permanently with them, we wish at least to improve their present feeling, hoping they will fulfill their engagements of protection on the part of the chiefs, and kind treatment on the part of the people. Shall we be obliged to remain here till their present impressions wear away, or till some lewd fellows of the baser sort, from civilized countries, shall go in and gain an influence, so as to prejudice their minds against the missionaries of the cross? We pray that God, who, by a succession of unexpected providences, is opening those islands to the missionary, will keep them from being pre-occupied by this class of persons, who abound on the Pacific islands."

Dr. Pierson confirms Mr. Snow's statements in regard to the wasting away of the people upon Strong's Island. He writes: "This race is rapidly passing away, and it will not be many years before the aborigines of Strong's Island will have faded from the earth. The first great cause of this state of things is, that for a number of reasons the people have lost all their ancient physical vigor. That there was once a people here of great vigor and energy there can be no doubt, from the remains that still exist of their labors, as well as from the current traditions of the people. And now, upon this enfeebled race, one of the great scourges of the human family has been entailed, and is annually increased, by those who come from Christian lands. Before this new destroyer, combining as it does with all their other diseases and aggravating them, they are fast sinking, and there is no human power able to deliver them."

LETTER FROM MR. SNOW, OCTOBER 8, AND 20, 1857.

Sore Trials from the Wicked.

THIS letter was written at about the same time with others from Mr. Snow which were received three months earlier, and from which extracts were published in August. The intelligence is therefore no later than had been previously received, but some extracts from the letter may serve to deepen impressions respecting the condition of the Micronesian field, the nature of the work to which missionaries there are called, and the trials with which they meet; and may therefore lead to more earnestness in prayer for them. Mr. Snow again refers to, and dwells some-

what upon, the terrible, desolating evils which are introduced by sea-faring men from the United States and other Christian lands—licentiousness, intemperance, disease, and death. After referring to the arrival of one vessel, the —, Captain —, from —, (names are all given,) and the scenes which followed, he says: "I assure you I have hardly ever had a more sinking feeling of utter despair for our people and our cause, than I experienced that morning. All the trying experiences of the past four years came rushing in with such force as to quite unnerve me. My writing would have looked like 'Stephen Hopkins's' of Revolutionary memory. But I finally took my Bible and went by the side of a noble bread-fruit tree, and there read over and over the Psalm, 'How amiable are thy tabernacles,' &c., and then had a sweet and melting season in prayer to the 'God of Jacob,' with whom I felt it was safe to leave my people, myself, my all. The wicked may prevail for a season, but Jehovah reigns. Blessed, glorious truth! 'O Lord of hosts, blessed is the man that trusteth in thee.'"

Perseverance under Discouragements.

Passing from this topic with the remark that, "although with such obstacles it is not difficult to see that progress may be rapidly down hill, yet it is not for the missionary to be discouraged," our brother writes:

It is a source of much satisfaction to me, that I have been permitted, for another year, to proclaim the message of salvation to the lost. During the greater part of the year I have done it to these natives in their own tongue. About the time I closed my letters in March last, the English service with the foreigners was discontinued at their own request. Near the same time I started another preaching service with the natives, on the large islands, about three miles distant, in the very stronghold of their superstitions. It has been continued against many obstacles from that time to the present. The first Sabbath I had twenty-five present. The next Sabbath I found the head-man, Bose, sick. I soon learned that the Sinlarkers (their old priests) had been there, and told Bose and his wife that if they wanted to hear the missionary, they had better go to the small island to live; for

if I went there they should leave, or take away lands, and the people would sicken and die. The common people were so frightened at their threats and talk, that but very few of them have dared to come since. To my great joy, Bose and his wife seemed not disposed to yield, but wished me to continue my services. After Bose got well, the fourth Sabbath, there were thirty-four present. The Sabbath following I found Bose and his wife had gone to the mountain, to their farm; but I gathered some ten or twelve, and had service. Affairs moved on quietly until the latter part of May. About that time Bose was out fishing and a sword-fish struck him, leaving a part of his sword in his shoulder, which a native drew out with his teeth. This was regarded as a clear indication of the displeasure of their *anut* for allowing me to come and preach at his house. The second Sabbath I found him in the greatest suffering, groaning, writhing, grinding his teeth. He refused to let me do any thing for him. There were many around him, all affirming that he would die. I learned that an *anut*—the general name of the spirits which they worship—had been there the night before and told them that Sinlarker was angry with him for allowing me to come and preach or hold meetings among them, and for breaking a tabu in cutting some bread-fruit, and he would die.

His wife told me that God had not taken care of him, as I had led them to hope he would, and now Sinlarker was going to kill him. I went on with my service as usual, all attending who could. After service I went back to talk with Bose. He came out most violently against God and all my instructions; said it had all proved a failure; Sinlarker was angry with him and he should die. After he had given vent to his fears and his anger, I gave him a good religious talk, assuring him both of the folly and the falsehood of his religion, and telling him I had no idea he would die, unless it were through fear. I urged him to put

confidence in no one but God; assured him their *anut* was all a lie; that Jesus Christ alone could save his soul, which was the great thing to be desired, as our bodies would soon fail us at best. He gave his attention and his outward assent, but how much heart there was in it I cannot say.

Dr. Pierson went to see him the next day, and found him improving. I seem to see the hand of God in it all, to show him and this people that our work, and the gospel, are for their souls.

The following Sabbath my reception was very cool. When I asked if they wished to have a meeting, Cania, Bose's wife, replied, "Spouse me and Bose come to small island; very good for us to go to meeting; but no good have meeting on big island. Too much 'fraid Sinlarker. Sinlarker he no like." I questioned Bose very closely, but could get no answer till Cania went out. Then he said he should like to have me come. I had three hearers that day, and Cania seemed scornfully indifferent to all I said. Bose was not able to be present.

The next Sabbath I had a large audience, but mostly Ralik natives, their king among the rest. Not being able to understand the letter, they went through the form to perfection; for when I put out my hands to pronounce the benediction, out went their hands as gracefully as those of an experienced parson. So we had a full benediction that day. Bose was not able to be present, and Cania behaved herself in a very unseemly manner. She made much noise in a neighboring house; and when the service was more than half through, she passed around the house, looking in very inquisitively to see who were at meeting, having on only her native dress. After service, I found her at her loom, hard at work. I talked to her as best I could of her doings and her guilt, and tried to lead her to repentance; but all to no purpose, as it seemed. After I got part way home, I went back to see whether they would say, in so many words, that

they wished no more meetings. They said, "No more meetings." So that door seemed shut.

The following Sabbath, I went, not to hold a meeting, but to see how they were, and carry some little comforts. I was quite surprised to find Bose desiring me to go on as usual with my Sabbath exercises. At his request I did so also the next Sabbath, but had only Bose and his wife for an audience; and the Sabbath after, they were absent at their farm, though one of my boys thought they had hid away. After this, as he recovered his health, and a brother of his who had been sick was about again, our exercises went on as usual with tolerably good attendance, and sometimes very close and interested attention.

On the 20th of October, continuing his account of this place, Mr. Snow says that on the 12th he found them all sick from a severe attack of influenza, and greatly frightened, regarding this as a judgment from their *anut*. Bose was away, but, as Cania said, had left word that he 'must not come to make Sunday any more.' He went about among the sick, "cheering them with kindly words and hopeful feelings, and exciting smiles from the most desponding." "Yesterday," he says, "I went again, taking medicines with me. They were still on the sick list, but some had improved. I had no meeting, but gave medicine to ten, among whom was one of the Sinlarker men. I went to their house, at the further end of the settlement, where I found two of them, and had a talk with the oldest one—the master of the arts, or chief priest—and inquired of him concerning his doings in trying to frighten the people from hearing the gospel. He stoutly disavowed any such doings, and a woman sitting by tried to confirm his words. I then urged them to come and hear me next Sabbath. They said they would do so, and I numbered off the days so that they could find the Sabbath. On my return to Bose's house, I informed Cania of my discovery from the Sinlarkers. She assured me they had deceived me, and that I must put no confidence in their word. This I shall make tell on all her complaints from that source hereafter. I feel that my sphere of labor is enlarged now; for if I can have no meeting at the first place, I shall go to the second. That will 'carry the war into Africa.' "

A hopeful Case.

In regard to his own place of residence Mr. Snow writes :

My Sabbath service upon the small island, and our Sabbath school operations, have been continued without interruption through the year. The attention, and apparent interest in the preached word, at times, have been encouraging; though we do not know of any saving results. But there are two among our people of whom we have had more or less hope for some time past. If what has been true of them at times had been permanently so, we should probably have received them into our church fellowship ere this. They are a man and his wife, of middle age, and of much character. The man has been my teacher in the language during the year past. They have already subjected themselves to much ridicule and reproach, on account of their adherence to the missionaries and their faithful attendance on the means of grace.

PONAPE.—(ASCENSION ISLAND.)

LETTER FROM MR. DOANE, MAY 6, 1857.

MR. DOANE embraced an opportunity to send letters by way of Hong Kong, (which seldom occurs,) and wrote briefly. In regard to matters at his station he says:

Externally all things continue favorable. We are gaining gradually upon the affections of the natives. I think there are some who, from our residence among them, feel quite attached to us. Some of the chiefs, the Nanakin and Noy, especially, men of prominent position, are quite friendly. And there are common natives also, who evidently look upon us as their friends. Of one high chief, the Wadjai, he who is my protector, I cannot however say much favorably. Nor can I say that he is decidedly unfriendly. He is at times quite indifferent, and again quite sociable. I think he sometimes wishes we were out of his tribe, mainly because we are not a source of so much profit to him as he was ex-

pecting. Still, I do not know that he takes any positive measures to annoy us. Neither does he at all exert his authority to have restored to us what little property we may have had stolen. In this he is certainly not doing what he promised us when we first moved to his island. Then he declared he would *shoot* the man who should molest us in the way of stealing. But we hope that divine grace will yet change his heart and he become a faithful, fast friend to Christ's disciples.

I believe I have mentioned in my journal, that my school is all broken up. Not a scholar can I get near me. We have been pained at the outbreak of a war spirit in the tribe to the east of us. The difficulty originates, and is continued mainly among themselves; but it so affects affairs that we can get no help to paddle our canoes to Dr. Gulick's. At present, my only way to reach them is either to push my own canoe alone, or go around by way of Ron-Kiti; in other words, to go fifty miles to get twenty-five. But we are hoping this evil of war will soon yield to the peaceable spirit of Christianity.

Joys and Supports.

I am writing this at Ron-Kiti, where Mrs. Doane and myself are visiting brother Sturges for a day or so. Dr. Gulick is also present, and we have had a little meeting—gathering around the communion table. O, it is good to leave home for even so short a time, and meet Christian friends; to see their faces and shake hands with them; to sing and pray and talk together. This evening, as we talked in our meeting, what think you was the theme? Did we talk of trials here, in this dark land; of absence from friends, and an irrepressible longing to see them? O no, not of these, but that old familiar story—the *preciousness* of Christ. This it was of which we sang:—

“O, that I could forever dwell,
Delighted at my Savior's feet!
Behold the form I love so well,
And all his tender words repeat;”

and this it was of which we prayed. The story was old; as old as the days of Paul and John and Peter, and the primitive Christians, and our own fathers. We did not utter the truth for the first time,—He is precious. But then we felt that he was so. We felt that his dying love alone constrained us to abide in this wilderness of sin. Had he not commanded, saying, ‘My brother, my sister, go toil for me on that dark island of the sea;’ had he not called us from dear friends at home, and our beloved fatherland, we are quite sure we should not now be here. But his love, so sweet, so precious, ah, this it is which led us here and keeps us here. So we felt.

Shanghai Mission.—China.

LETTER FROM MR. AITCHISON, JUNE 29,
1857.

THIS letter from Mr. Aitchison is dated at Shanghai, but has reference to Ping-hoo, where, it will be remembered, he has been laboring since October, 1856, in connection first with Mr. Burdon, of the Church Missionary Society, and after he left, with Mr. Edkins, of the London Missionary Society. The latest date of previous intelligence from him was March 31. He now writes, that since his last communication he had been permitted to prosecute his labors at Ping-hoo without molestation from the authorities or the people. “As eight or nine months have elapsed since we commenced our operations in that city, it might perhaps claim a place among the stations of the American Board. Just at present, however, nothing in China wears the aspect of certainty or permanence.”

Openings and Prospects in China.

Respecting the present state of China, the prospect as to openings for the missionary work, and the condition of the missions and the churches as to readiness to enter the fields if they shall be widely opened, Mr. Aitchison writes:

Some may think it premature to speak confidently of a residence in the interior, while the storm is gathering so threateningly at Canton; a storm which may possibly force us to abandon some of the five ports. I trust, however, that the offi-

cers of the Board, and the churches, will not fail to distinguish between *possibilities* and *probabilities*. Those best qualified to judge, are of the opinion that we are on the eve of great events, the issue of which will be the overthrow of Chinese exclusiveness, and multiplied facilities for the promulgation of the gospel. Are we prepared to take advantage of these anticipated changes? I regret to say, we are not. The force now on the ground is inadequate to our present necessities. If there be one missionary field on the globe where, more than in any other, there is cause to exclaim, “The harvest truly is plenteous, but the laborers are few,” that field is China. Much of this part of the empire is already open to the heralds of the cross. Millions of perishing men are accessible. We can travel scores of miles in every direction, without even the fear of annoyance. Do not the facts justify this statement? You are already acquainted, to some extent, with my own experience as an itinerant. Quite recently, in company with Rev. Mr. Edkins, I visited the city of Hang-chau, which has no superior in size and importance. We did not indeed enter the gates, but for three days our boat lay anchored within half a mile of the wall, and we rambled about at will in the immediate neighborhood. Just before we left, a Manchu official called upon us at the instance of his superior. What his designs may have been I cannot affirm; but he made no objection to our stay, nor did he hint any desire for our departure. Four brethren have just returned from Suchau, giving encouraging reports of their reception and proceedings.

Another circumstance will show you that there is progress toward a much desired result. Rev. Mr. Williamson and wife, of the London Missionary Society, have now been residing more than a month in their own hired house at Sung-kiang, the *foo* city nearest to Shanghai. Some little opposition has been manifested, but our brother wisely disregards it.

Now bearing in mind, that the region to which I refer is the most densely populated spot on the globe, you will appreciate the importance of its speedy occupation by earnest, able, devoted men. We fear that the real state of things here is misapprehended in America. Be assured we are not in the position of those who are *waiting* for opportunities to exercise our gifts. If our efforts are few or feeble, ours alone is the fault. The work is not *prospective*, but *present*. A hundred of the best men our seminaries can furnish could find ample employment for heart and hand on this plain, to say nothing of the provinces that lie beyond. May I not hope that the claims of China will be met by many a youthful disciple of our Lord with the response, "Here am I; send me"?

Mr. Aitchison gives some account of two individuals at Ping-hoo, in addition to those mentioned in his former letter, who have manifested much interest in the truth. One has died, under trying circumstances, and the hope is entertained that he may have died in the faith. The other is a young man now absent in a neighboring province, who will probably be baptized soon, if he returns with the feelings with which he left. As to the progress of the insurgents, he writes, "There is little to report. Inaction seems to be the prevailing policy on both sides. Within a few days, however, we learn that the imperial troops have been compelled to fall back on Chang-chau. Local rebellions occasionally break out, and are crushed; not, however, without inflicting immense injury upon the people. Locusts are threatening to devastate large tracts of country, and famine will soon be the inevitable result. Truly this poor people are in a pitiable condition. Let us hope that while the judgments of God are abroad in the land, the inhabitants thereof may learn righteousness."

LETTER FROM MR. BLODGET, JUNE, 1857.

AFTER referring to some items of business, Mr. Blodget says: "The school-house, built upon our lot in the city by Mr. Lai Sun, is vacated by his removal to Siam. He did not feel able to continue the school at his own expense, and it is now, or will soon be, broken up. The building, benches and tables are all at the disposal of the mission. Rather

than suffer the place to be unoccupied I think I shall open a day school of boys for the present, hoping to add this to my present labors."

Preaching—Sorrows and Joys.

Of preaching services at Shanghai, the encouragements and the discouragements, he writes:

The daily services in our preaching room are continued from month to month, almost without interruption. In the spring, the audiences were larger and more attentive, sometimes filling the house well, but as the hot weather comes on, they have become smaller again.

There have been among my hearers, occasionally, refugees from Nankin. These men apprehend the truth more readily, from their acquaintance with the doctrines of the insurgents. None of them have yet been willing to embrace it. In preaching we meet, from day to day, among other difficulties these two: First, our audience is constantly shifting. There is not a single individual coming to hear now, who came three months, I might almost say, three days ago. We are obliged to begin anew day after day. It is seldom that any individual attains sufficient knowledge of the truth to feel, in any considerable degree, its force.

A second difficulty is the insensibility of our hearers. The poor are ignorant, and many of them very gross; the higher classes are proud and unwilling to listen. Many an earnest appeal is wound up by the all-engrossing question, "But how shall we get our rice?" Many a labored discussion is summed up by our hearers, as they go away, in those four terms, which bound Chinese morality, "Heaven, Earth, Father, Mother." "Nay," we say, "it is not heaven and earth, but the Lord of heaven and earth, the one God, the supreme Ruler, of whom we speak." Yet they can hardly see how it is that heaven and earth do not cover and include all.

Notwithstanding these and other obstacles, there are tokens of good, which encourage us to labor on. In some of

the churches, there are members recently baptized, and there are others offering themselves for baptism. Missionaries are pushing their way into new and important fields of labor. A wide circulation of the Bible and of religious books is taking place, by which even remote parts of the empire are apprized of the existence and aims of Christian missionaries. These are, mostly, "other men's labors," in which we rejoice, but in which we have had as yet little personal share. May the Lord give us a share in such labors, constantly increasing!

Missionary Excursion.

I have recently made a trip in company with Messrs. Mills and Gayley, of the Presbyterian mission, to the city of Hoo Chow, distant about one hundred and fifty miles from Shanghai. On this route we pass two cities larger, and two smaller than Shanghai, which, counted with Shanghai and Hoo Chow, make six cities in the route, beside numerous large towns. Most of these places we entered, meeting with no other annoyance than that which comes from crowds of noisy boys and men, eager to see and hear foreigners. We distributed books and preached at various places, as opportunity offered. The best day during our absence was a Sabbath spent at Ch'ung Sae, about eight miles from Hoo Chow. This town is a little out of the direct route, and had not, as I could learn, been visited by foreigners. The people are engaged in the culture of mulberry trees, and rearing silk worms; and the town is surrounded by groves of mulberry trees. We found a spot unusually favorable for our Sabbath services,—a square plot of ground, covered with grass, and shaded by camphor and other large trees. In front was a quiet stream of water, and in the rear a mound in honor of some one of their distinguished dead. In front of this mound was a square table of stone, from which, as a pulpit, I preached to the people a long time. The audience was large, and

composed of men, women and children. They gave respectful attention, while, as I suppose for the first time, Jesus and the resurrection of the dead were preached to them. In the afternoon we distributed books and I preached again. How much, if anything, of what they heard will be retained, God only knows. We may have opportunity to repeat our visit at some future day.

The Land given to Christ.

When we travel about in this land, we are reminded of Abraham in the land of promise. We have no inheritance, hardly so much as to set foot on, yet the whole land is promised to Christ and his people. And now we are suffered to pass to and fro within its borders. It would perhaps give us some more adequate ideas of its extent and importance if, instead of regarding it as another kingdom, we regard it as, in a manner, another world, (which, in fact is not another; for God hath made of one blood all nations of men, and has imposed mutual obligations and duties upon them,) and each of its eighteen provinces as a separate kingdom, some larger and some smaller than the United States. With all these multitudes, life is invested with the same interests, feelings and responsibilities, and is essentially the same thing, as with our own people. The only important respect in which the United States differs from one of the provinces of China is this, that God has graciously granted us the gospel of his Son, while the Chinese have not yet received it.

More Effort called for.

To show how small are the efforts now made by the Protestant Christian church to enlighten the many millions of China, in proportion to the extent of the field, Mr. Blodget uses this striking but just comparison. "How much we are doing to convey to them the knowledge of the truth, might be seen by supposing the United States destitute of the gospel, and *five missionaries* stationed on the coast; one at New Orleans, one at Charleston, one at Philadelphia, one at New York, and one at Boston; while all the

other states, counties, cities and towns were left ignorant of its message." He then writes, with reference to the wants of his own mission field:

I wrote more than a year since that we needed two more men in our mission. If we needed them at that time, our need is now increased tenfold. We have, in effect, two stations, Shanghai and Ping-hoo, and but one preacher for each. Dr. Bridgman has ample employment in translating the Scriptures. Mr. Aitchison is now entirely alone at Ping-hoo. If new comers were to join us, their place of labor must be determined in part by their own convictions of duty. No Board would think it best *at present*, to designate men to stations in the interior; yet any single man, who should come, would probably rejoice at the opportunity to join Mr. Aitchison. And nowhere in the world could a wider, or more needy field be set before him. Possibly a man and his wife might think they could go. This would depend, however, much on the individuals. One member of the London mission is now, with his wife, seeking to effect a location at Sungkiang, a city thirty miles distant, and the experiment is thus far successful. Be this as it may, we need other men at Shanghai. We have a large population here, and access to all the surrounding region. If our families are safe, as they have been hitherto, we must leave them and itinerate in all directions. I commenced this labor last fall myself, and spent, at different times, about one month preaching in towns and cities near Shanghai. With increasing knowledge of the language, I look forward to other and more extended labors of this nature. Should other missionaries join us, I am sure they would find ample employment of time and strength.

Having spoken of missionaries who, within a few years, had returned home from Shanghai, and of two who had died there, Mr. Blodget gives the following as the statistics of laborers there. "There are now, of the London mission, two preachers at Shanghai, one printer, and one physician, (and two

preachers at the city of Sungkiang, thirty miles up the Shanghai river): of the American Episcopal mission, four preachers: of the American Baptist (South) mission, three preachers and one physician: of the Seventh-day Baptist mission, one preacher: of the American Methodist (South) mission, three preachers: of the English Church mission, one preacher, who also is chaplain to the foreign community: and of the American Presbyterian mission three preachers (two recently arrived). These, beside the missionaries of the American Board and one Dutch missionary, constitute the whole number."

Respecting the present temporal condition and prospects of the people he says a few words. "This is a time of general pressure among the Chinese in different parts of the empire. On the one hand, the partial failure of the crop last year has doubled the price of rice; on the other, the disturbances in the interior render heavy taxation necessary."

Ceylon Mission.

LETTER FROM MR. LORD, JULY 4, 1857.

Statistics.

WITH this letter, Mr. Lord has sent to the Missionary House tables prepared with great labor and care, presenting the statistics of the churches, of the Batticotta seminary, and of the Oodooville and Varany female boarding schools. The tables are many and full, showing, in regard to the churches, among other facts, the number received in each year from the several parishes; the religious character of their parents; their occupation when received and their present occupation; the number of those received in each year who have been suspended, and the number excommunicated; the number who have died and their professed religious state when they died; and the religious state, in December, 1855, of those living at that time. Many of the same particulars are given respecting the pupils who have been connected with the different schools. It appears that the whole number received to the churches, from 1816 to 1855 inclusive, is 833; 548 males and 285 females. Both the parents of 624 were heathen; of 64, Roman Catholics; of 63, Christian; of 12, unknown. Ten had heathen and 60 Christian fathers; 57 heathen, 7 Roman Catholic, and 6 Christian mothers. In all, 186 have been suspended, and 161 excommunicated; 226 have died, of whom, at the time of death, 34 were again heathen, 2 Roman Catholic, 6 suspended, 6

unknown, and 178 Christian. Of the 607 living, 145 are reported as heathen, 10 as Roman Catholic, and 452 as Christian.

The whole number received to the Batticotta seminary, from its commencement in July, 1823, to September, 1855, was 693. Of these, 33 were members of the church when they entered the seminary, 270 made a profession of their faith while in the institution, and 34 after leaving; 124 have died, 50 as Christians. Of 569 living, 176 are professedly Christians.

To the Oodooville female boarding school, from its commencement in October, 1823, to the close of 1854, 316 pupils were received; 93 have died, 16 heathen, 43 Christian, and 34 unknown; 223 are living, of whom 45 are heathen, 4 Roman Catholics, and 136 professing Christians; 38 others are baptized children of Christian parents. The Varany female boarding school was commenced in 1834, and closed in 1845. The whole number of pupils received was only 35, about half of whom subsequently went to Oodooville.

Madura Mission.—India.

BATTALAGUNDA.

**LETTER FROM MR. CHANDLER, MAY 19,
1857.**

MR. CHANDLER has been long occupied in part with the building of a house at his new station, meeting with the many delays and vexations of such a work in India. When he wrote, he was hoping to see it finally completed, and to be settled in it with his family, in July.

Prospects.

He gives the following account of the state of things at his station:

There is nothing of very marked interest to communicate respecting the work in my field, yet there is some progress. An important heathen festival has just occurred here, at which a small car is drawn. Very few, comparatively, attended it, much to the annoyance of the more zealous heathen. This change from former years is so marked as to be the occasion of considerable talk.

It is my practice to go out every morning to some village within the distance of three or four miles, and make known the gospel to such audiences as I can

gather. I am always treated with the greatest respect. This simple-hearted people have not learned the art of insulting missionaries, as it is practiced in some parts of India. On one occasion, a Roman Catholic church was thrown open, and there, right before the images of the cross, the saints, the virgin, &c. &c., I preached Christ crucified for nearly an hour with no molestation. I am not quite sure but the people stand in some fear of me, as it has recently been reported all about that a devil was found to possess a part of this house, which is the occasion of its remaining so long unfinished.

The small congregation in this place is not in a very prosperous state. Two of the principal men, both members of the church, died some months since. The widow of one went back to her heathen friends, and the other, though still living among the Christians, does not bear a good character. Most of the members of this congregation are very poor and in feeble health. This is easily accounted for. To obtain a livelihood, they have been accustomed to collect and sell the coloring bark of a tree, which grows only on the lower range of the Pulney Hills. They usually go and spend three or four days, with no shelter at night, exposed to the damp and miasma which prevail there. They often return with an attack of fever; and no constitution will stand very frequent returns of the jungle fever. I have some prospect of receiving back a number of families who joined the congregation several years since, but on account of some disaffection left again. They listen attentively, and assent to the truth; yet one obstacle or another keeps them back. They need to be moved by the Holy Spirit.

Village Congregations.

Passing from the station, Mr. Chandler states a few particulars respecting quite a number of his village congregations. A portion only of these details will be found here. They may serve to give a more distinct im-

pression of the character of the congregations and the condition of this missionary field.

At the village of Chinnakavendenputty there are only a few families, but the principal man is a stable and intelligent Christian. Solomon has had two daughters in the school at Madura. One died there; the other is married, and lives with her husband at her father's house. She is the only one that can read in the family. They have long been in the habit of having family worship. The daughter reads a chapter in the Bible, they sing a hymn, and then the father offers prayer, at the close of which all repeat the Lord's prayer together. There are in the village active enemies. They have set fire to the church and burnt it down; and they show hostility to Solomon in many ways. I have placed a catechist there, and have much hope of an increase in that quarter.

Eight miles east of this place, in the large Roman Catholic village of Silquarputty, is a very flourishing congregation of Protestants, forty-one in number. These, of whom eight are communicants, seem to be a trial to the Romish priest. Indeed, many of his people, including his catechist, often come to speak with me about Christianity, and they never interrupt my preaching. The congregation embraces most of the low caste men in the village. Some of the young men are able to read, and they often hold prayer meetings among themselves, without the catechist. They sing our Christian songs, and seem to enjoy Christian duties and privileges more than at any other place in my field. Half a mile distant is another congregation of thirty-five persons, where only a school-master is employed. The people are relatives of those just mentioned above. Only one has yet been admitted to the church, but I hope to receive some others before long. They show considerable desire to induce relatives in other villages to join us, and I have much hope of success in that neighborhood.

TIRUMUNGALUM.

LETTER FROM MR. HERRICK, MAY 26,
1857.

Schools—Study of English.

AT the commencement of the year, the members of the boarding school at Tirupoonam were transferred to the school at Tirumungalum. During a temporary absence of Mr. Herrick in February, the boys were scattered by the occurrence of a case of small pox in the school. He writes: "Most of them returned the first of the present month; and the number now here is twenty-eight. A few will probably be removed to the seminary next month. My village schools are now doing pretty well. There is in most a gradual increase in the number of pupils, and some improvement in respect to studies. The adults mentioned in my last as making efforts to learn to read, continue their studies to some extent, though their progress is slow." A few days later he writes: "Fifteen boys have recently been removed from the boarding school under my care, to the seminary, to pursue Tamil studies only. There are now sixteen left in the school, three who were absent having returned since my first date."

Mr. Herrick is constrained to speak of some things in the conduct of one of the educated native helpers in the missionary work, which occasion him solicitude. In connection with this case, he remarks: "I now feel most sensibly that we were none too soon in curtailing the study of English in our seminary. I believe that, as a general rule, we shall get more useful helpers without the study of English, than with it; and we shall certainly retain them in our service on a much lower salary."

Village Congregations.

There has been no marked change in the congregations under my care since my last. The transfer of Mr. Burnell to Maloor made it necessary for me to take charge of the few congregations in the Usulamputty District. In the latter part of March, two members of one congregation, a man and his wife, were received to the church. Last week I spent four and a half days in the villages, visiting most of my congregations, and preaching to a larger number of heathen than ever before, I think, in the same length of time. The weather was such as to admit of my being out a good part

of each day; consequently many villages were visited; and as the people were generally unoccupied, I found unusually good opportunities for labor among them. I propose going to Mallankinaru this afternoon, to be absent two or three days. Mr. Winfred reports several families in a village near him, as desirous to be taught the truths of Christianity. In one village visited last week, I united four couples in marriage. Except in April, I have visited most of my congregations each month, since I wrote last.

May 30. I went to Mallankinaru, according to my purpose as mentioned above, and spent two days and two nights there and in the neighboring villages. I visited the people whose case Mr. Winfred reported to me, and was pleased by their appearance. Returning home, I called in a village where they have relatives living, and was glad to find them favorably inclined towards Christianity.

Assyria Mission.—Turkey.

MOSUL.

LETTER FROM MR. MARSH, JUNE 15, 1857.

In this letter Mr. Marsh furnishes, in the form of a journal, some account of a visit he had recently made to Jezireh, hoping thus "to give an impression of the state of things in that region." The letter will be read with interest. He rode down to the Tigris May 20, but found so violent a gale blowing that the boatmen would not attempt to row him over, and, in the flood, the bridge of boats was laid aside; so he was obliged to wait.

A Case of Persecution.

Thursday, May 21. Rode seven hours to Bokok, a Yezidee village. Stopped at Telkafe on the way. Our few friends there were indignant at the treatment which Dea. Toma, a blacksmith, has received. His offence was, inclining to Protestantism and denouncing image and saint worship, auricular confession and other papal dogmas. He has not dared to become an open Protestant, but has spoken freely to those who brought animals to be shod. It was determined

to crush him. His shop was knocked down; he was cursed, seized and bound, in the morning, before sunrise, and hurried from his bed to the chief's house. He escaped and fled to the house of Kos Mechiel, whose wife and children were still asleep in the court. They gave him a room, and he locked the door. As Kos Mechiel is an English subject, this was considered a refuge. The enraged papal kihya, (head of village,) with his men, came crowding in, furious to seize their prey. The wife of Kos Mechiel was not dressed, but she used her tongue so effectually that, with the dread of the English name, she turned them all out. They immediately came to Mosul and complained that this blacksmith was a disturber of the peace, and had cursed the priests and the patriarch. In the absence of the French Consul, the Papal Legate and priests of Mosul induced the French dragoman to take up the affair warmly. The English agent also took up the case to get redress for the man, and especially for the intrusion upon the family of an English subject. The Pasha listened to the Papists, partly from enmity to the English, and the blacksmith was put in prison. The priests of Telkafe perjured themselves to secure this result. After remaining in prison some time, the man has been let out; but under bonds of \$24 not to leave Mosul. Meantime, a Moslem blacksmith has taken his place, and at this season, while there is no bridge and animals cannot readily get to the city to be shod, profits are enormous. This Toma now attends our meetings. He is naturally a violent man; and when his shop was torn down and his dead father cursed, he repeated the cursing to the kihya, but did not curse the priests and patriarch. The villagers were many of them indignant at this outrage; but the beast still has power from the kings, and none can buy or sell, or shoe horses, without the mark.

At the Yezidee village Bokok, they found evident marks of prosperity and progress. "Khawaja Toma, a wealthy papist of Mosul,

and Khawaja Hanna, another papist, sometimes called the ‘little Pasha,’ (as he is the Pasha’s silent partner in farming villages and the customs,) have farmed this village, and have planted a garden with olive trees, mulberries, pomegranates, apricots, plums, pears, roses, and poplars; a profitable investment. There were also acres of onions and other vegetables.” The next day, May 22, they “rode seven hours and three quarters, to Terkingan, a Koordish mountain retreat on the edge of the plain. Passed a few villages; but the greater part of the way was like the rolling prairies of Wisconsin. Again and again we saw large flocks of gazelles, as Xenophon and his host did in the same track ages ago. Owing to the very unusually late rains this year, the fields were one sea of green, inlaid with flowers.”

Route of “the Ten Thousand.”

Saturday, May 23. Left the usual route through the Zahho pass, and kept to the track of Xenophon and the ten thousand, and the plain under the shadow of the mountains. Where the clear springs break out from the mountains, and start in full, gushing streams, to roll down the long plain to the silver line of the Tigris, towards the glorious sunsets, the Koords (who dare not build on the plain, lest the annual incursion of the Bedouins sweep off their flocks) plant their backs to the rocks, and defy the Arab horsemen with their glittering spears. Trees spring over the fountains, and wherever a burial place makes them sacred, venerable groves shade the dead. We passed many villages, and came at length to the very rocky ridge where the Koords and Xenophon’s host had a desperate fight, each striving, by running to the edge of the mountain, eastward, to gain an eminence and outflank the foe. Greek discipline and hardy valor gave the height and the day to the ten thousand; and they passed on, as we did, by a wonderful spring, arbored in oleanders, gushing with exceeding fullness and clearness, a river at its source, and down to the Hazel and Kharbour. We found it a swift, swollen stream, only to be crossed on the raft of inflated skins. Our horses were stripped, and with our bag-

gage piled in the centre, we sat holding the halters. At first the horses would not plunge into the furious current; but an army of shouting Koords behind them frightened them more, and at length they took the desperate plunge. Then, in an instant, we swept down the turbid stream, the horses snorting and plunging, sometimes half their length out of the water. But, like a cork, our buoyant life-preserved raft, with its elastic air, held us up, and by desperate rowing the raft was driven to the opposite shore, out of sight of the point of starting. Then followed sitting with an umbrella in the sun, till the raft was tugged up the stream and had crossed again to bring two other horses of our party. The second raft, not so fortunate, was dashed against an island, (the horses let loose with difficulty made the shore,) then dashing and thumping like a mill-race, the current swept it along. Two men plunged in and made the shore. A dozen Koords were stripped to plunge in after the wreck, but at last they made port, with no harm except injury to the raft and a few drenched men.

Naherwan, a Protestant Village.

We soon reached Naherwan. This village is situated in the broad plain of the Khabour, which plain is thirty miles long and from ten to twenty wide, and accurately defined on the north and south by sharp mountain ridges, while far to the east and north-east, you can look where ‘Alps on Alps arise,’ the snowy peaks of Tian Tekhma and Jeloo rising in grandeur one above the other. To the west the descent is gradual to the Tigris, and then rise, like a green garden, the wide plains of Mesopotamia. In the spring, and to me, escaped from Mosul plain, this view was full of enchantment. It seemed that every inch of the plain was in sight, so finely situated is the mound upon which Naherwan is built. We slept on the roofs, and spending two nights there I could not tire, at approaching sunset or sunrise, in watching the

changing light and shade in the huge clefts of the eternal mountains. Nor did I wonder that David called to the rocks and mountains to praise God. When I thought that Naherwan is a Protestant village, the only village in Assyria entirely under Protestant rule, I felt a strong impulse to leave hot Mosul and come and build on the crest of that mound, where we might worship the God of the plain and mountains, of the field and flood; sallying forth from this centre, to subdue the plain and mountains around to Christ, by his messages of love.

The Teacher and People.

But only *man* is vile. Priest Eshaiah has been long in our employ. I do not think he is a Christian. He was a Papal monk at Rabban Hormuzd, and became Protestant eight or nine years ago. Mr. Rassam sent him to teach at Mar Aha, in Bootan, and he was afterwards employed in the same place by our Oroomiah brethren and by us. He left our employ to become Nestorian priest at Naherwan. When he has had scholars there we have employed him as teacher. Under God, as he has been very zealous in exposing the errors of the papists, he has been the means of keeping back the Nestorians of Bootan from joining them. Iskak was taught by him and led to desire to go to Oroomiah. He has done good. He complied with the superstitions of the Nestorian church when he became priest, but when his village became, through his influence, *Protestant* nominally, he began to drop the Nestorian usages, and he now refuses to administer the communion because they are not true Christian. The kihya, Deacon Paul, is the most enlightened man of the village, Protestant and zealous, but not Christian. Priest Eshaiah baptized the kihya's child and his own without any Nestorian mummery, of his own accord. He is earnest and constant in preaching in the church, and I hope that God may make him fully Christian.

Since the village became Protestant they have been less oppressed, and there are many Nestorians in Bootan who would gladly escape to this village. Still, as they are in the highway and not allowed to remove, they often have to give to passing Turks food and forage without compensation.

Mr. Marsh mentions some instances of gross oppression, and speaks of his ‘plain preaching’ to a wrong doer, and of the utter indifference of the people to spiritual things, even a priest saying, “We don’t want heaven, we want bread.”

Jezireh.

Monday, May 25. Rode, still in Xenophon’s track, to Jezireh. We left our horses at a village and crossed the swollen Tigris by raft. This Xenophon did not do, although the proposition to cross the Tigris on these inflated skins was discussed. All the Christian dignitaries of Jezireh were shortly about me. The Jacobite bishop, and the Chaldean (Papal Nestorian) bishop, and all their clergy politely called. There are common points upon which all who bear the Christian name can harmonize in this land of the Moslem, and especially among the Koords. The agent whom we employ at Jezireh is a zealous preacher and regards himself as a Christian, which I fear is a mistake. Still we have found it impossible thus far to put a better man there, and he does some good. Were he not there our work at Azakh, and Mar Aha, and Naherwan would be much crippled.

A Rough Ride—Convent of St. John.

On Tuesday the travelers rode to the convent of St. John, for a time still in Xenophon’s track, following the Tigris until the mountain began to crowd into the spring flood, when they turned aside to follow a mountain brook, their road being “on the jagged rocks, literally in the bed of the stream.” Mr. Marsh writes:

Of course we dismounted, and every few seconds stopped to rest our panting horses. We rose to thinner air and a wider prospect—Jezireh, the Khabour,

the Tigris, Sinjar, Mesopotamia and Assyria, there they lay, in dreamy outline in the distance, and sharp and clear near at hand. Arrived at the convent, men, women and children came and gave the kiss of welcome to my hand, or if that were pulled away, to the garment. Soon we were upon the convent roof; looking at the springs, the olive grove, the figs and pomegranates, the mountain amphitheatre behind us, and the world below. God made the mountains.

The usual tale of oppression, why weary you with it! They proposed to become Protestants to escape exaction. There is something exceedingly venerable about these gray old ruins, almost as gray as the rocks around; and when we remember that the Arabs of the plain, and the mountain Koords fiercer than ravening wolves, have not, with the unwritten wrongs and exactions of a thousand years, crushed out the name of Christ, we cannot wonder that the Nestorian clings to his faith with deathlike tenacity now. May God, by his word, sustain them against the man of sin.

That night, sleeping as usual under the stars, a shower roused us, and we were obliged to sit up with an umbrella. This was better than the countless vermin within doors. Even without, the insects were more numerous than the rain drops. A venerable missionary of the capital says, that the plagues of Egypt have crawled all over this land.

Mar Aha—Evangelical Christians.

On Wednesday they crossed the mountain top to St. Aha, another convent, the residence of Gabriel 'the sorcerer,' a remarkable man who passes for a saint. "In this wizard," Mr. Marsh says, "I found the first professed universalist that I have met in this country. He brings his proofs from Holy Writ, and confounds the unlettered rustics by the skill with which he can twist a stubborn text. All but Judas Iscariot are to be saved, because 'none of them is lost, but the son of perdition.' He expects fully to meet Satan and other spirits now fallen, in the world of glory." He is the most bitter enemy of his nephew Ishak, and the little

company of professed evangelical Christians at Mar Aha. "First among these is the mother of Ishak. She seems truly a new creature. She is patient and willing to suffer." He has said, "This school must be stopped or I won't be priest." Some of the villagers were disposed to turn away the little band of Christians; but after some disturbance their purpose failed. Ishak's mother remarked, "You come here and run the stick into the hive, and then you go away and the bees sting us."

Through Ishak and Shemmar Eremia, Mr. Marsh examined the readers in their knowledge of Scripture. "I could not but indulge the hope," he writes, "that 'God, who commanded the light to shine out of darkness, hath shined in *their* hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.' If it be indeed true that five or six of the men of Mar Aha have become the followers of Christ, then even if persecution drive them from that mountain height their light will shine and spread."

Grinding Oppression.

The next day, (Thursday, May 28,) Mr. Marsh rode over the mountains to Dergule, the former head-quarters of Bedr Khan Bey, and the late theatre of Yezdeenshir's formidable Koordish rebellion. After presenting a most graphic description of the 'miniature world' which he found before him in a triangular space—the village square—at Dergule, he refers to the oppression endured by nominal Christians in those wild regions.

At night, the cradles, women and children, carpets and bedding, go up to the low, mud-roofed house-tops; the stars come out, the air grows chilly, a circle is swept before our platform, the horses and mules are picketed and green barley thrown before them; a fire is made in the centre of the swept circle, carpets are spread around, and one by one the men of the village are all gathered, to sit on the ground, and smoke, and discuss the politics of the Koordish mountains.

I saw the Kihya of Birid, a neighboring Nestorian village there. "How is your health?" "There are twenty soldiers in my house—my health is most excellent," was his sarcastic reply. Six hundred soldiers were camped a little away from the village. Why were they there. Another rebel Koord, like Yez-

deenshir, has outwitted the Turks and got loose. He finds it safe to plunder Nestorian villages. He calls himself Ibraheem Pasha, and defies the Sultan. Two or three thousand troops are sent against him, and he sends his son to be guarantee for his good behavior and retains his office, while the soldiers sent to put down the rebel Koords are quartered upon the harmless Christian villages. Oh how my heart aches, to see how justice limps and is turned away backward here, on the borders of the empire! Mr. Rhea writes me, that in Gawar it is all the same, fawning upon the rebel Koords and fleecing the harmless Christians. Is it strange that such grinding oppression makes wise men mad? They say, "Protect us and we are your slaves." Truly God has wrung out to them the waters of a full cup.

One Armenian told me: "I was chief of this village, but Yezdeenshir burned my house and took from me 25,000 piasters' (\$1,000) worth of property, in guns, mules, carpets, &c. Three years ago I had a mare and ten mules, and now I have only one donkey." There was a woman there whose husband had fled from the extreme exactions. She could not, under the exactions, support herself and children, but they would let no one go to another village. These Armenians have forgotten their own language and speak Koordish.

Jezireh and Azakh.

On Friday Mr. Marsh rode to Birid and called on the Nestorian Bishop, an intelligent lad of nineteen or twenty. "Found him reading the Bible. He had made a little book of proof-texts against Protestants. He is halting between two opinions, whether to fall in with or oppose us. We talked and prayed with him."

Returning to Dergule, he called on the governor. "He was in the very castle where Bedr Khan Bey received Dr. Grant. He was very polite after he found that I had no complaints or demands for redress to press."

Saturday, May 30. Rode to Jezireh. Found our assistants from Azakh arrived. They report two or three whom they

hope to be sincere Christians at that place. Last year, out of the fifty or sixty houses, there was no one of whom we had hope that he had passed from death to life. Since my return to Mosul, they write reporting a man and his wife additional, as hopeful converts. I had almost felt like removing Asker from Jezireh, but his presence there keeps the field open, and for a time at least we shall keep up the arrangement.

At Jezireh, a Jacobite Bishop who has been to India and to England, and who has returned with a great flourish of English trumpets, declares himself of the Puseyite branch of the English Church. I accepted his offer to put his nephew under our charge to study English. The boy is a hostage for his good behavior. He is now in Mosul, and proves a very bright lad. Several houses declared themselves Protestant while we were in Jezireh.

On the Sabbath he "preached in the house of a new Protestant to quite an attentive little audience, and had many discussions during the day."

Return.

That afternoon, three Jewish missionaries with their wives and two children, for Bagdad, floated to the gates of Jezireh, from Diarbekir. They invited me to float down with them, as they were invited to make my house their stopping place. Behnan, a boy we had sent to Abeih, was with them, and other attendants. Monday morning, with the first faint streaks of dawn we were off, and at one o'clock Tuesday noon, June 2, I landed again in Mosul. After a short stay our friends floated on for Bagdad—may God bless them there.

And now, with a fresh impression of the wants of this field, I can urge you to send out men for Amadiyah and Mardin, and, if possible, for the region of Jezireh. Here, at Mosul, we think we see progress, although our audiences are not as large as they have sometimes been. The Jacobites are drawing away from the papists and sympathizing more with

us. The Archbishop Behnam is expecting to declare himself conformed to the English church so soon as Mr. Rassam returns; and Bishop Gobat has promised (with my assent given to Mr. Jones of the Turkish Missions Aid Society) to request the Church Missionary Society to send out an evangelical man to aid in reforming the Jacobite church. The Archbishop talks freely with me, and professes evangelical views privately.

Southern Armenian Mission.—Turkey.

MARASH.

LETTER FROM MR. PERKINS, JUNE
5-17, 1857.

A LARGE part of this letter was written at Albustan, which place Mr. Perkins had just visited, accompanied by his wife. They left Marash on the 11th of May and reached Albustan on the 15th, having performed the journey, much of it through a picturesque region of hills and mountains, ‘with quite as much comfort as was expected.’ The first part of it indeed ‘was refreshing and invigorating.’ The Protestants received them gladly, were attentive and kind, and had provided for them a better house than they expected.

Albustan and its Inhabitants.

The city “is said to contain one thousand houses, of which one hundred or more are Armenian. It is situated on the border of a plain, on the north-east side of a mountain, from which the plain, sprinkled with small villages, extends far to the north-east. In that direction, or nearly north, we can see elevated land in the distance, but no mountains in one place, though on the right and left there are high mountains with snowy heads. One in a south-easterly direction is said to be snow-capped all summer.” That at the foot of which the city stands, does not appear to be very high, but probably the plain of Albustan is itself quite elevated. “The weather here is very different from that of Marash. The air is cool and bracing at this season; the winters are said to be severe, and the snow to fall to a depth of two or three feet.” The soil is clayey, and the houses are built of sun-dried brick, made of the soil. Most of them are but one story high. The streets are narrow and filthy, and in wet weather very muddy.

“The main sources of the Jehan (Gehoon)

are one and a half or two miles distant from the city, in a south-easterly direction. The water at the ‘fountain head’ is spread over a circular space perhaps eighty or one hundred feet in diameter. It is not deep, and bubbles up like a large caldron of water moderately boiling.” The stream being divided, passes through the city in two parts, which soon unite again.

“The people are very wicked; at least the Armenians charge the Mussulman population with being peculiarly so. It is said that during the late feast-days, seven or eight men were wounded in quarrels, five of whom died of their wounds, and were thrown into the river. Vile language and vile deeds abound.” Mr. Perkins thought the people appeared especially to lack force, strength, and decision of character, and on this account he had less hope of a vigorous work there. Still he found ‘some good stuff among the Protestants.’

Origin of Protestantism there.

Several years ago, (about five, it is thought,) two English or American travelers stopped a short time at this place. When they were about to leave, one of them gave two books to a young man at the khan, one of which was a Testament in modern Armenian. The young man, Manook, could not read at that time; and a priest, learning what the books were, took them away. Manook afterwards learned to read; and being wild and reckless, he went to the priest’s house and compelled him to give them back, threatening to kill him if he should not. By reading these books, he became convinced of the errors of the old church, and abandoned it. Some of his friends, who still adhere firmly to the old way, remonstrated with him and threatened him, but did not resort to violent measures, perhaps on account of the known willful or determined character of the man. The same reason, or the standing of his family, protected him from the assaults of others. His knowledge of the nature of pure religion was very imperfect; he is still worldly, and his course has not always been that of a consistent Protestant.

More than two years ago, a tailor, now about forty years old, came to this

place, and took up his abode with Manook. He was a native of Marash, where he formerly resided, and was a chief among the wicked ones, many of whom stood in fear of him, and were in the habit of treating him with wine and raki, to keep on friendly terms with him. He had (and still has) relatives in Zeitoon, and the chief men there were his friends. From these circumstances, and his energy in doing evil, he derived his influence and power. No one dared to be his enemy, lest he should lose his life. It was his custom to visit Zeitoon a few times a year "for pleasure," and spend a few days or weeks in carousing. * * *

When the first colporter came to Marash, and was banished, this tailor, learning that there were many Protestants in Aintab, meditated taking a hundred Zeitoonites, going to Aintab, and drawing the Protestants out of the city to a fountain, by professing a desire to become one himself, when the Zeitoonites would seize them, carry them off, and throw them into the Jehan; hoping thus to nip the heresy in the bud. Such was the former character of the man. He became somewhat enlightened in Marash. Three or four years ago, perhaps, he began to abandon his reckless course of conduct, and to desire salvation. Having removed to Albustan and become a companion of Manook, who read the books to him, he received the truth. He has learned, and I trust experienced, what true religion is, and has become a mild, earnest Christian. The wolf has become a lamb.

Progress of the Truth.

The tailor persuaded another wicked young man, who also gives evidence that he has received the truth in the love of it, and gradually a few others were brought to the knowledge of it. Before we sent a colporter, two or three used to resort, on the Sabbath, to a retired place, an overshadowing rock on the side of the mountain, where they spent the day in reading. More than a year ago, seven-

teen signed a letter sent to Marash, asking for a preacher, but when the colporter arrived he found but few of these among the Protestants. The rest drew back. Others were gathered in, while some that were with the Protestants when the colporter came, after enduring for a time, and having suffered persecution, also went back. One of these was twice beaten and imprisoned. Early in the winter, the congregation sometimes numbered nearly thirty; but afterwards there was much persecution, and the Protestants received no justice from the governor, who was bribed by the Armenians. Thus the community was weeded and thinned out, so that only fifteen firm Protestants were found when we arrived. Still many have received light; and some of those who have gone back speak plainly of the errors of the old church, and confess that the Protestants are right, though they themselves are not ready to "endure hardness as good soldiers."

Mr. Perkins's Visit.

Mr. and Mrs. Perkins arrived at the city on Friday, and the next day many women, 'probably more than fifty' in all, called and conversed with the latter, while the former 'talked with quite a number of men.' On the Sabbath, the congregations numbered between thirty and forty and were attentive. "During the first part of the week many men and women came, to whom we and the native helper endeavored to speak the truth as it is in Jesus."

The priests and others seem to have become alarmed that so many came to talk with us, and were pleased with what they heard; for, at an evening congregation, a priest announced that the governor had commanded that none should come to the house, and he pronounced a curse on all who should do so. I called on the governor, to inquire if he had given such a command, and he said, "No; but in the mejlis charge had been given that care be taken to have no strife or beating." The head of the Armenian community was present, and pretended that he had commanded that there

should be peace and love. Afterwards, two or three Armenians occasionally called, besides several women belonging to families of Protestants, and a few others, who came nearly every day. Frequently, Mussulman men and women came to *look at us*. The noon congregation on the second Sabbath numbered twenty-one men and seven women. Only one of these women is truly a Protestant, though two others promise to attend meeting hereafter. At the afternoon service, besides the regular attendants and two or three Armenians, a crowd of Mussulmans were present, who at first made some noise in trying to keep each other still, and speaking to the women who crowded around the little windows at the top of the room and shut out the light. After a time quiet was obtained, and the services were concluded without much disturbance. Last Sabbath the congregations were smaller, a part of the Protestants being absent from the city and curiosity having been in a measure satisfied. The evening services, during the week, were attended, generally, by the Protestants only.

The Protestant woman is learning to read and a few other women had taken some lessons. Mr. Perkins expresses "good hope in regard to five of the young men, that they exercise true love to Christ and his gospel." Before leaving the place, he married Manook, the first Protestant there, to a girl whose friends had, for a long time, opposed her being married in the Protestant form.

The Governor—Robbers.

On one of the feast-days, he called on the governor, the judge, and the four Mussulman members of the mejlis, by whom he was kindly received. He exchanged calls also with the head man of the Armenian community. It is stated that he was not an instigator of the persecutions which have taken place there. A few days later, he writes, "I called again on the governor, and alluding to former persecutions, expressed the hope that he would not allow them to be renewed, and mentioned that I had advised the Protestants to select one of their number to bring their matters before him. He affirmed that there would be no more persecutions. I fear, how-

ever, that the man loves butter better than justice." There are, Mr. Perkins says, thirty-six small villages belonging to Albustan, about one half of which are said to be inhabited by Kuzzel-bash, and one called *Infi-del Village*, by Armenians. All together contain, as reported, 2,500 houses. After spending another Sabbath at Albustan, when "nearly all the Protestants were present" at the preaching service, Mr. and Mrs. Perkins left Monday afternoon, and reached Marash Friday. Their return was by a more elevated and mountainous road than that by which they went, and he writes:

After the second day, when a large part of the caravan left us, taking a road which passes near workshops of the Zeitoonites, which Protestants cannot safely travel, our company was smaller than we had been led to expect, and entirely without arms. We were stopped in a valley near a rocky mount by robbers, who threatened to discharge their guns and throw down stones upon us if we should proceed. Only two appeared, one of whom came near, and after some parley received 20 piasters, (77 cents,) when we were allowed to proceed. The muleteer should have had a gun. The robbers probably came from tents near the place where we stopped the preceding night. Their demands were more moderate than those accustomed to the business usually make. Perhaps my Frank dress and English saddle led them to fear and be moderate.

Facts respecting Zeitoon.

I have recently learned a few interesting facts in regard to Zeitoon. About ten years ago, a vartabed who had received some light took up his abode at that place. The previous year or two he had passed in Marash, and other places not very distant; and here he established a school in each of the six churches. At Zeitoon he attempted to reform the customs of the church in some measure, abolished some of the feast-days, and preached some truth. It is said that he took to Zeitoon, and distributed there, a load of the books printed by the mission press at Smyrna. With the aid of an-

other man, he established and supported schools in each of the four quarters of the city. He remained there several years, finding much favor and exercising great authority. Some called him a Protestant; but the meaning of the word was not well understood, and others, referring to John ix. 25, replied: "Let him be what he may, this we know, that, before, we were in a bad state, but now we are doing well!" It is said, that the vartabed hoped gradually to reform the Zeitoonites. After three or four years, a member of the mejlis at Constantinople, being detected in counterfeiting, fled to Zeitoon. This man told the people that the vartabed was a Protestant, and stirred them up against him, so that, assaulting him, they drove him out of the city. Some light however had been diffused; and since that time more has been given, by the books which have been sent there occasionally, and the conversations of our deacon Hohannes, the iron dealer, with Zeitoonites, who are constantly coming to his house on business.

This deacon had recently visited Zeitoon, lodging with his partner, who was sick, and with whom he had, as he hoped, much profitable religious conversation. He had also several discussions with a priest, but much excitement having arisen, and many taking counsel to assault and kill him, he left the city by night. On his return he was robbed by the Zeitoonites, a few hours from Marash.

The deacon thinks that it will be very difficult to gain an entrance into Zeitoon for the preaching of the gospel, but that when open Protestantism once begins to exist there, it will spread like wildfire. He says that perhaps half the people are somewhat enlightened, but they fear each other. If the people were under government we could enter at once. The Albustan tailor, of whom I have spoken, thinks that he could go to Zeitoon and secure the protection of the two principal chorbajus by a present, and remain and labor for the truth; but he cannot read, and has a large business. We

hope, nevertheless, to make some use of him in due time.

Marash.

While we were at Albustan, a vartabed came to this place and remained a short time. Some of the Protestants wished to have a discussion with him, and many of the Armenians earnestly urged him to discuss, saying: "You say one thing, and the Protestants another, and we don't know which is truth." He, however, refused to argue with any one but a missionary, feeling very confident that the missionary would not come to the church for that purpose. The excitement became intense, and besides many Protestants, some Armenians came to Mr. Beebee and urged him to a discussion. At first he declined, thinking that the vartabed was not honest in offering to discuss. This encouraged the Armenians and they became more urgent. So Mr. Beebee and a few Protestants went to a place near the church, and sent word that they were ready to go and hold a discussion; but the vartabed then declined. This did not please many of the people, and they talked so hard to him that he had several put into prison. One of these, as soon as he was released, became a Protestant. Many of the Armenians do not know now what to say, and there is much inquiry among them in regard to the truth. We hope that this awakening will result in the addition of many to our congregation, which already fills the place of worship.

Syria Mission.—Turkey.

S I D O N.

**LETTER FROM DR. VAN DYCK, APRIL 23,
1857.**

Admissions to the Church at Alma.

SEVERAL matters of some interest are briefly adverted to in this letter from Dr. Van Dyck. In the annual report of the station, (see Herald for May,) the fact was mentioned that several persons in Alma were candidates for church membership, and that

two of them had been received to the communion in Sidon. It was Dr. Van Dyck's intention to have visited Alma in the winter, and to have received these candidates then, but he had been prevented from doing so. He now writes:

Our native helper D. Abúd visited them repeatedly during this interval, and with marked benefit. Truly he is a good man, and mighty in the Scriptures. By appointment I met this brother at Alma on Friday of last week. That evening, and on Saturday following, we had much conversation with those who desired church fellowship, and held a special prayer meeting with them on Saturday afternoon. It must be remembered that these candidates had been on probation for several months, having been pro pounded since December last. One of them is an old man of nearly eighty years. All his family are Protestant, and he himself has been so, in sentiment, ever since the commencement of the movement in Alma; but he could not find it in his heart to give up his seat in his old church. This he did, however, several months ago, without any apparent cause, at least without any special effort on the part of any person to induce him to do so. On Sabbath, the 20th, seven persons, four men and three women, were admitted to the communion of the Lord's supper, and five children were baptized. The season was one of very great interest, and led us to hope for far greater blessings in future. The adults in the Protestant community at Alma now number thirty-six; church members, nine. This little church is very much in need of a place of worship. There is nothing like a house to be bought or hired in the village. They must meet in one of their own houses, and the house of a fellah in that part of the country is anything but a fit place for worship. There is no alternative but to build.

Discussion at Hasbeiya.

I am not aware that any one has informed you of the controversy between Mr. Wortabet and the Maronite bishop,

Butrus; a relative of our Butrus el Bistany. The bishop came to Hasbeiya and challenged M. Wortabet to a controversy. The latter accepted, desiring that the discussion should be in writing. The bishop refused, point-blank, and M. Wortabet then consented to discuss with him "viva voce." The affair came off publicly, in the presence of a large concourse. The first day the bishop was most thoroughly defeated, insomuch that one of the Emirs came to M. Wortabet's side and whispered, "Enough—let him off—it's no use to push him any farther." On the second day the Maronites made a "rumpus" and thus prevented any farther prosecution of the talk. Of course they spread reports favorable to themselves; as that M. Wortabet had been defeated; that all the Protestants had returned to their former faith; that the Protestant chapel had been torn down, and that M. Wortabet had left Hasbeiya, "bag and baggage." Time will set all these reports right, and the bishop will take care lest he gets into another discussion with Protestants.

Dissensions in the Greek Church.

One of the items of interest here just now is the split in the papal Greek church in relation to the calendar. The former patriarch, Maximus, with whom Dr. Mishaka had so many skirmishes, refused to listen to the demands of Rome, through the Pope's legate, and maintained his own independence, and that of his clergy and church generally. After his decease and the election of a new patriarch, the latter was required by the legate, on pain of having his confirmation by the Romish See withheld, to pledge himself to bring all his church to the observance of the calendar according to the new style, instead of the old, still held by the oriental church; to bind himself not to make any disposal of church property except by permission from Rome; and to visit Rome once every five years. The sect refuses to sanction these pledges, and denies the right of the

patriarch to make them. In Damascus and Aleppo, and a few other places, the patriarch has a small party, but the majority of the sect are exceedingly violent and virulent against the whole proceeding. The patriarch, by the aid of the French Consul in Damascus, resolved on persecution; but matters were carried up to the Porte, and the right of freedom of conscience asserted. Thus, in the providence of God, this great principle is maintained by a large and influential sect in Syria and Egypt, and we hope it will do much to secure this right for Protestants in all parts of the country. Whether the people or the clergy will gain their point remains to be seen. Many say they will go back to the old Greek church, rather than come into close connection with Rome. At present the papal hierarchy is in very bad odor. One result of this movement may be a great diminution of papal influence in the East. The people are shrewd enough to see that "the change of calendar" is only the beginning of innovations, and that the whole sect, with all its church property, which is very large, is in danger of being merged into the Latin church.

Recent Intelligence.

SMYRNA.—The Henry Hill arrived at Smyrna, September 4. The passengers, including Mr. and Mrs. Williams, of the Assyria mission, and Mr. and Mrs. Leonard, destined to the Northern Armenian field, were "all well."

Dr. Haskell and wife, of the Assyria mission, who sailed from Boston in the Andrew Carney, July 15, also arrived at Smyrna, September 6, after a pleasant voyage, and in good health.

CONSTANTINOPLE.—A letter of great interest has been received from Mr. Hamlin, dated September 5, in which he gives the particulars of an examination, at his house, of the Freeman family, converts from Mohammedanism, by two officers of the Porte. The examination was brought about by the instigation of the mother of Mrs. Freeman, "who has been almost frantic at the conversion and baptism of her daughter and grandchild." Mr. Hamlin writes: "Our

dear friends stood firm as a rock, and at length the gentlemen arose and said to me, as nearly as I can state from memory: 'We are fully convinced that no compulsion has been used in this case, and, so far as we can see, the accusations of the mother are false. It is the will of his majesty, our sovereign, and it has become the established law of the empire, that every subject, without any exception, should enjoy entire religious freedom. *The Mussulman is now as free to become a Christian, as the Christian is free to become a Mussulman!* *The Government will know no difference in the two cases.* It will only undertake, whenever an accusation of restraint or compulsion, by fear or force, is brought, to ascertain the true state of the case; and then only with the intention of securing the most unexceptionable freedom of choice.'" The whole letter will be found in the Journal of Missions for this month.

In another letter, dated August 24, Mr. Hamlin says: "Mr. Williams continues to find new cases of interest among the Turks. I sat down with him the other day, waiting for a steamer. A common soldier came and sat down by him. Mr. Williams began immediately, and with singular skill, to preach Christ to him. The soldier said, 'I read the New Testament, and I believe it to be true.' Soon another soldier came along, and the one with Mr. Williams motioned him to sit down. He also declared his full belief in the gospel, and both expressed their disgust with Islamism. It struck me with profound surprise. They were both rough Turkish soldiers, and seemed as far from the kingdom of heaven as the east is from the west."

Respecting graduates from the seminary at Bebek he writes: "The theological class completes its course this week. Of its five members, one goes to Diarbekir, one to Kasery, and one to Arabkir. The other two are not yet designated. Two left some months since from ill health, and will, I fear, never be able to enter the missionary work. The young men now going forth are our hope and joy; and most of them are more thoroughly furnished for their work, than class that has preceded them."

SYRIA.—Mr. Eddy, of Kefr Shima, wrote August 14:

I am unable to report the progress I cou wish at my station. The presence of one young man, of high situation and of great influence, who was educated in Mr. Hebard's seminary, and who has no sympathy with us, but is infidel in his sentiments, has operate powerfully against the gospel. The ungodly walk of another seminary graduate, who calls himself a Protestant, has also injured the

cause to which he has linked himself; and while there remains an uncommon spirit of jealousy, and of mutual recrimination among several of the few Protestants in Kefr Shima, I do not see how it is possible that they should have much influence upon those that are without. One young man, belonging to my parish, has recently joined the Beirut church, in whom I take much satisfaction, and from whom I hope much good.

Without giving way to despair, as I look over our field, I cannot but see many clouds upon it. There being no government, offences abound. Several Protestants have been beaten lately; one, who resides at Aitat, so severely as to have been brought nigh unto death, and no redress has been obtained. Fear therefore prevents many from joining us. There is little evidence of the Spirit's presence among us, to give power and efficacy to our ministrations. Our numbers are few, and our strength is insufficient to enable us to make a powerful onset upon the strongholds of error. The death of Dr. Smith has thrown a dark shadow upon the line of all our operations, and it will take a long time for us to recover from the shock his loss has occasioned, and so to re-adjust our forces as to render us self-confident and efficient.

The providence of God seems to point to the Southern portion of this field, by the success obtained there, as that wherein most labor should be expended.

NESTORIANS.—Mr. Breath, in a letter dated July 17, says: "Askar Khan has returned to Oroomiah, and bears himself with much more humility than in times past. Formerly he forbade the people to come to us with their complaints; now he encourages it, that he may hear, through us, more than he would otherwise hear of the wrongs and oppressions to which the poor people are subject from their hard masters. He moreover requests us not to apply to Tabreez, or elsewhere, in case we have complaint to make, until we seek and fail to obtain relief from him. All this, of course, is from no feeling of humanity, or any sense of justice, but that he may make, out of our troubles and those of the people, capital for himself." "Dr. Wright, Mr. Rhea and Henry Perkins have recently returned from a visit to Bash Kal-lah and Van. Mr. Rhea was desirous of forming the acquaintance of the Pashas and other officials, and securing, if possible, their countenance. They were treated with marked consideration."

BOMBAY.—A letter from Mr. Hazen, dated August 12, has reference mostly to matters connected with the mutiny. Much anxiety was felt at Bombay, and in other places, during the 1st and 2d of August, as a Mussulman festival occurred at that time and an outbreak was feared. The day, however, passed quietly. For a few days, Mr. Hazen placed his family on board an American ship in the harbor.

There was a panic at Ahmednuggur about the same time, occasioned by a search for some seditious papers, though there was no real ground for alarm. Some persons have been arrested there, for having been in treasonable correspondence with a certain Mohammedan of Poona, who is now a prisoner on board a man-of-war in the harbor. This Poona Mohammedan was arrested just before this festival, upon evidence that he had been corresponding with certain Mohammedans at Ahmednuggur, Belgaum, and elsewhere, calling upon them to rise and murder the Europeans, upon the occasion of this festival. Letters have also been found in other parts of India of a similar purport, showing that an extensive rising of Mussulmans was in contemplation. We have as yet heard of but one outbreak.

I have, however, now to report the first mutiny in the hitherto "loyal" and trusted Bombay army. The 27th regiment Native Infantry, or a portion of it, stationed at Kolapoore, rose on the night of the first inst. There were no European soldiers at that place. The residents, nearly all of them, got warning just in time to reach the Residency, a place which had been put in a state for defence. The treasury was robbed, and some houses were burned. I have not learned whether the mission house and property there have sustained any damage.

There are various rumors, Mr. Hazen writes, in regard to the troops that have mutinied. "Some say they are up-country men, and Mussulmans; but we have heard, on good authority, that they are Mahrattas. If so, the matter becomes more ominous of evil. This class of men have been thought loyal as yet; but Nana Sahib, the fiend incarnate of Cawnpore, is the only acknowledged head of the Mahrattas, being the adopted son of the former *Peshwa*. This man is well known in Poona and all this vicinity, and it is probable he has agents in this part of the country. Hence an incipient rebellion of Mahrattas is a very serious matter."

Two days later, August 14, Mr. Hazen wrote again: "I have no farther reliable news from Kolapoore. Mr. Wood speaks of renewed fighting there, but I hope it is only putting down the rebels. It is a merciful Providence by which that station is vacant at this time." Mr. Wilder, who had occupied that place, is now, it will be remembered, in the United States. With reference to the ultimate result of the whole movement, and its influence on the missionary work, Mr. Hazen says: "We look for the punishment of the rebels and the restoration of security as a settled matter, in the course of a few months. The minds of men will be unsettled, probably, for a long time; but in the end, we shall have a still greater opening for the proclamation of the gospel."

A few lines, at the close of this letter, have

a bearing upon the probable safety of the missionaries in Western India,—at Satara, Ahmednuggur and Bombay. “A breast-work has been thrown up about the arsenal at Satara, and all the treasure, spare arms, ammunition, &c., removed thither. The authorities are well prepared, should there be an outbreak, which we trust may not be the case. At Ahmednuggur, also, all precautions are taken to secure the place from any chance of successful rising. The same thing is true in Bombay. The authorities are prepared to act with vigor, and I do not anticipate any necessity for again going on ship-board, even in the excited and excitable times of the *Mohurrum*, which occurs next week. My preaching goes on as usual, uninterrupted save by rainy weather.”

AHMEDNUGGUR.—Mr. Fairbank wrote, on the 28th of July, that he had at length, after much delay, secured a suitable place for building at Wudaley, with a good title; and should proceed to build at once, uninfluenced by the present state of India, “believing that the suppression of the insurrection is certain.” There has been as yet, he says, “no hindrance to our preaching, and I know not of an inquirer who conceals his interest in Christianity because of the danger that would accrue to him in case of the success of the mutinous armies.” Another evil is likely to come upon the people, in Western India. “We are anxiously awaiting the fall of rain,” Mr. Fairbank writes; “the country is parched, as no rain has fallen since the middle of June, and all fear there will be a scarcity, both of grain and of feed for cattle. We have two crops in the year, the first of which is sown in June, or the first part of July. The time for sowing this is past, though in some particularly favorable localities the crop might be expected to ripen if rain should fall and the seed be put in the ground this week. The next sowing will be in August and September, and depends, for maturing, on the November rains, which are usually more fickle than the rains of our (June to September) monsoon. It would almost seem as if a vial of wrath were being poured out on this miserable and wicked people.”

Mr. Ballantine remarks, in a line also dated July 28: “The minds of people are so excited that they take very little interest in the presentation of the truth. Labors now are directed principally to our native churches, and it is a good opportunity for us to show them the foundation of their hopes, and the importance of a constant state of preparation for heaven.”

CEYLON.—Mr. Hastings wrote, July 4, that no new church had been organized since the one at Karadive, (in May, 1855.) Committees had been appointed to inquire and report as to the expediency of forming them in several places; but with the exception of one, which had not yet made a report, all had reported unfavorably. “We keep this matter constantly in mind,” Mr. Hastings says, “and shall be ready to proceed just as soon as we are convinced that Providence has prepared the way.”

MADURA.—A letter from Mr. Rendall, dated August 8, communicates pleasing intelligence and makes a well-founded call for help.

Since I last wrote, several have been added to the churches at a number of our stations. Mr. Tracy received twelve adults from one of his congregations. Mr. Tracy speaks of five additions at Pasumalie, four of whom are connected with the seminary. I spent last Sabbath at Tirumungalum, when Mr. Herrick received two adults to the church and baptized three infants. I was much gratified to notice the progress of the work in the congregation at that station. You are aware of the existence of a congregation within a quarter of a mile of Tirumungalum, called Christamungalum—The Christian village. There are now about twenty-five families connected with that congregation, a number having been added to it within a few months. About three-quarters of the people are weavers, and thus have the means of a comfortable support. These families, with a few from Tirumungalum, make a very interesting congregation on the Sabbath. The church at the station is none too large for the present congregation, and I hope the brother there will have to enlarge it soon.

Mr. Chandler has informed me that he had a very interesting communion season at Battalagundu last Sabbath. Four were added to the church and a number of infants were baptized. It was the first communion season at the station since the family removed there, and about thirty communicants were present, from different parts of the station district. May it be the beginning of a great work throughout the villages in that field.

As we see the work of the Lord prospering at so many points throughout this extensive district, we feel more and more the necessity of a greater number of laborers. Christians in America and England must expect continual appeals from India for laborers, as the Lord shall continue to open the door wider and wider. A great impetus will unquestionably be given to the missionary work by this dreadful mutiny in the North. The work will be retarded for a time, where the mutineers have gained the ascendancy, but soon all will be quiet, and the people will be more than ever disposed to listen to the gospel. While our mission, and all the missions in South India are enjoying such quiet, and are permitted to pursue their work free from anxiety and fear, our hearts are drawn out towards our brethren of the Presbyterian Board, and of the Church Missionary Society, who are laboring in the midst of dangers

and trials, such as missionaries are seldom exposed to among the most savage barbarians. Let prayer be put up for these brethren, by all God's people.

Mr. Rendall expresses a strong confidence that there is no danger in their part of India.

SANDWICH ISLANDS.—Mr. Coan wrote, from Hilo, July 9, in the following cheerful strain:

Our church is in a peaceful state, and the Lord still blesses his people. Their contributions for the year ending April 30, 1857, amounted to near \$4,000 for all objects; and since the first of May they have contributed about \$500. Masons and carpenters are engaged to build our new meeting house, and the work is to commence on the first of August. We have collected more than \$5,000 in cash for this object, besides nearly stone and lime enough for the walls.

In all things we are much encouraged. Our foreign community improves, and nearly all attend worship on the Sabbath. Our weekly prayer meetings are full, and now and then some one gives evidence of a work of grace in the heart. A great and happy change has come over our foreign population, and "we are exceeding joyful" in our work. Truth is in the ascendant, and peace prevails. Our hands and hearts are full of work. We have just sent off a man and his wife to go to Ponape, as helpers to Mr. Sturges, provided they shall be accepted by the Directors at Oahu. Another man was selected to go in the Star, but his health prevented at this time. Others of this church are candidates for the next trip of the Star, if needed.

The Morning Star returned to Honolulu on the 7th of July, twelve days from the Marquesas—"a quick passage." Mr. Emerson has written an interesting letter respecting the Marquesas mission, which will be published hereafter. The mission seems well established, occupying now four stations, on two different islands, with very encouraging prospects. The coppering of the Morning Star was found to need repairs, which were to be made as soon as possible, and she would then sail, probably early in August, for Micronesia. Rev. P. J. Gulick, father of Mr. Gulick of the Micronesia mission, was to go in the vessel as a delegate from the Hawaiian Missionary Society. Messrs. Theodore Gulick and J. E. Chamberlain would also go to aid in the intended missionary explorations, and Mr. O. H. Gulick as second mate of the vessel. "We send also," Mr. Clark writes, "a native printer, and three or four other native helpers, with their wives." A severe influenza prevailed at Honolulu and over the whole island, the latter part of July. Mr. Smith wrote, July 25: "Almost the entire population have been prostrated the last ten days; scarcely well persons enough to wait upon the sick. The cases of mortality, as yet, have been few."

Home Proceedings.

EMBARKATION.

Rev. Andrew D. Jack, of Wabash, Indiana, Mrs. Mary E. Jack, of Shiloh, Indiana, and Miss Jane A. Van Allen, of Oakland, N. Y., sailed from New York, Oct. 6, in the brig Ocean Eagle, Captain Yates, for the Gabon mission, West Africa. Mr. Jack is a graduate of Wabash College and of Lane Theological Seminary.

DONATIONS,

RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Freeport, Rev. R. M. for African miss.	
1 ; for Jewish m. 1 ;	2 00
Kennebec co. Aux. So. B. Nason, Tr.	
Winthrop, Cong. so. indiv.	15 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Wiscasset, A. B.	11 60
Bristol, 2d cong. ch. m. c.	12 00—23 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer, 1st ch.	46 14
Foxcroft and Dover, Cong. ch. 10 ;	
an indiv. 1 ;	11 00—57 14
	97 14
A friend,	3 00
Brownfield, m. c.	3 00
Norridgewock, Cong. ch. and so.	40 25
Oxford, F. N.	50
Scarsport, Cong. ch. and so.	43 00
Waterford, Friends,	2 60—91 75
	188 89

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.	
Westmoreland, Cong. ch. and so. to cons.	
Rev. CHARLES GREENWOOD an H. M.	50 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Bath, m. c.	23 25
Groton and Hebron, Ch. and so.	9 67—32 92
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, East cong. ch. and so. 22 ;	
South cong. so. to cons. GREENOUGH	
MCQUESTEN an H. M. 100 ;	122 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Greenland, E. Holt,	10 00
Newmarket,	21 70
North Hampton, W. M.	2 00—33 70
	237 62

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Barnet, Cong. ch. and so.	18 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Essex, A friend,	3 00
Orange co. Aux. So. L. Bacon, Tr.	
Cheshire, Cong. ch. and so.	29 15
Newbury, Cong. ch. and so. 20,89 ;	
m. c. 29,11 ;	50 00
Vermont, Cong. ch. and so.	10 00—89 15
Orleans co. Aux. So. J. M. Wheelock, Tr.	
Derby, Cong. ch.	11 80
Washington co. Aux. So. G. W. Scott, Tr.	
Berlin, A friend,	10 00
Windsor co. Aux. So. J. Steele, Tr.	
Hartland, m. c.	4 00
	135 95
A friend,	5 00
Eden, C. B.	3 00
Stowe, Cong. ch.	18 00—26 00
	161 95

Legacies.—Middlebury, Jerusha Frisbee,
by Ira Allen, Ex'r, (prev. rec'd, 365;) 26 50

188 45

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.
Pittsfield, 1st cong. ch. and so. 169 53
West Stockbridge Centre, Cong.
so. 19; Village cong. ch. 39; 58 00
Williamstown, Neighborhood m. c. 5 00—232 53
Boston, S. A. Danforth, Agent,
(Of wh. fr. Miss M. A. Quincy for chil.
of missionaries, 20; unknown, 10;) 56 39
Essex co. North Aux. So. J. Caldwell, Tr.
Byfield, Coll. 21 75
Ipswich, Mr. Fitz's so. m. c. 147 50
Newburyport, Dr. Dimmick's so. a
friend, 10 00
West Newbury, 1st par. bal. 3 66—182 91
Hampshire co. Aux. So. S. W. Hopkins, Tr.
North Hadley, 2d cong. ch. and so. 43 00
Plainfield, Cong. ch. m. c. 10 00—53 00
Middlesex co.
Cambridgeport, 1st evan. ch. and
so. 100 00
East Cambridge, Evan. ch. m. c. 16 67
Reading, A. 50—117 17
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Roxbury, Eliot ch. and so. m. c.
21; Vine st. m. c. 16; 37 00
South Dedham, D. A. 1 00
West Roxbury, Evan. cong. ch.
and so. m. c. 17 51—55 51
Palestine Miss. So. E. Alden, Tr.
Braintree, 1st par. wh. and prev.
dona. cons. Mrs. ANN STORRS
an H. M. 48 00
South Abington, Cong. ch. and so. 31 00—79 00
Pilgrim Aux. So. J. Robbins, Tr.
North Carver, Cong. ch. and so. 7 00
Taunton and vic.
Rehoboth, Cong. ch. and so. 24 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Worcester, Central ch. a mem. for Turk-
ish miss. 10 00

817 54

A friend, 8 00
Unknown, 25—2 25

819 79

Legacies.—Northampton, Miss Jane R.
Welsh, by J. Tappan and L. Strong,
Trustees, (prev. rec'd, 300;) 50 00

869 79

CONNECTICUT.

Fairfield co. East Aux. So. Rev. L. M. Shep-
ard, Tr.
Stratford, B. P. 4 00
Fairfield co. West Aux. So. C. Marvin, Tr.
Easton, Cong. ch. and so. 50 00
Greenwich, La. miss. so. 50 00
Ridgebury, Cong. ch. 33 25
South Norwalk, Rev. D. P. 5 00—138 25
Litchfield co. Aux. So. G. C. Woodruff, Tr.
South Farms, Coll. 50 00
Middlesex Asso. E. Southworth, Tr.
Centre Brook, Gent. 57,33; m. c.
610; Middle Haddam, 2d cong. ch. 67 33
25 00—62 33
Hartford co. Aux. So. A. W. Butler, Tr.
East Windsor Hill, 44 87
Gilead, Mrs. L. B. 10; T. L. B. 5; 15 00
Hartford, Centre ch. m. c. 14 47
Poquonock, 2 00
Windsor, 1st so. 30 00—100 34
New Haven City Aux. So. F. T. Jarman, Tr.
Fairhaven, 2d ch. a friend, 7 00
New Haven, Mrs. T. P. 5; 3d ch.
m. c. 9,30; united m. c. 28,55;
South ch. m. c. 7,45; Centre ch.
two sisters for debt, 10; 60 30—67 30
New Haven co. East Aux. So. F. T. Jarman, Tr.
Madison, Cong. ch. to cons. Rev. SAMUEL
FISKE an H. M. 90 00

New Haven co. West, A. Townsend, Tr.
Oxford, Cong. so. 21 50
Waterbury, 1st do. m. c. 68 16—89 66
New London and vic. and Norwich and vic.
F. A. Perkins and C. Butler, Trs.
Colchester, A friend, to cons. Rev.
LUCAS CURTIS an H. M. 50 00
Mystic River, Cong. ch. and so. 24 77
Stonington, Wadda Wanuck Ins. 30 00—104 77
Tolland co. Aux. So. E. B. Preston, Tr.
Mansfield, North, Cong. ch. a
mem. 50 00
North Coventry, La. 31 00
Rockville, 2d cong. so. m. c. 9 87
Tolland, Cong. so. 40 00—133 87
Windham co. Aux. So. J. B. Gay, Tr.
Wauregan, m. c. 35 00
Woodstock, Cong. ch. and so. m. c. 10 00—45 00

921 52

Legacies.—Hartford, Elizabeth Rogers, by
Seth Terry, Ex'r, 629 39

1,550 91

RHODE ISLAND.

Bristol, A friend, 5 00
Kingston, Cong. ch. and so. 6 00
Newport, Pres. ch. 21 00
Providence, A drop of Baptist rain,
5; fr. the nursery, 1; 6 00
Tiverton Corners, Cong. ch. and so.
m. c. 9 00—17 00

NEW YORK.
Board of For. Miss. in Ref. Dutch ch. C. S.
Little, New York, Tr.
Albany, 2d R. D. ch. 50; North
do. 63; 113 00
Geneva, R. D. ch. 92 43
Glenville, 1st R. D. ch. m. c.
10,75; fem. miss. so. 44,50; 55 25
Hudson, R. D. ch. m. c. 25 00—285 68
Chautauque co. Aux. So. S. H. Hungerford, Tr.
Jamestown, Cong. ch. m. c. 27 26
Geneva and vic. G. P. Mowry, Agent.
Cayuga, Mrs. L. G. M. 2 00
Clyde, 1st pres. ch. for debt, 50 00
Fayetteville, Pres. ch. 56 41
Geneva, J. Bement, 30; Rev. H.
Winslow, 10; indiv. 15,59; 55 59—164 00
New York and Brooklyn Aux. So. A. Mer-
win, Tr.
(Of wh. fr. George and Elizabeth W.
Jones, wh. cons. Mrs. ELIZABETH W.
JONES of Brooklyn an H. M. 100; E.
R. 50; H. S. 10; Lucius Hopkins, for
the debt, 3,00;) 665 92

Oneida co. Aux. So. J. Dana, Tr.
Utica, 1st pres. ch. m. c. 41 26
Verona, Cong. ch. a friend, for
Gaboon m. 10 00—51 26
Washington co. Aux. So. A. Eldredge, Tr.
Whitehall, 1st pres. ch. 36,05; m. c.
229,21; M. J. Myers, wh. and prev.
dona. cons. Miss LUCY FITCH MYERS
an H. M. 50; 315 26

1,509 38

Aurora, Pres. ch. 35 00
Big Hollow, do. 6 25
Chazy, Mrs. A. Hubbell, 11,50; J. C.
Hubbell, 8; 19 50
Cornwall, A poor woman, 2 00
Flatbush, A friend, 30 00
Ithaca, Rev. Dr. Wisner, 10 00
Owego, A friend, 30 00
South Haven, Mrs. S. Floyd, 20 00
Strykersville, M. W. 5 00
Summer Hill, Cong. so. 13 00—170 75

1,680 13

Legacies.—Darien, Lewis Humphrey,
by Sylvanus Humphrey, 200 00
Owego, Levi Hayden, by G. S.
Camp, 500; less exc. 2,50; 497 50—697 50

2,377 63

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C.	
S. Little, Tr.	
Bergen, R. D. ch. m. c.	61 10
Middlebush, R. D. ch.	25 00
Somerville, 1st do. family m. c. 2;	
2d R. D. ch. 33,02;	35 02—124 12
Bloomfield, Pres. ch.	229 00
Deckertown, do.	40 00
Newark, 1st do. m. c.	100 00
Orange, 1st pres. ch. 334; 2d do.	
171,52;	505 52
Parsippany, Pres. ch.	14 00
Princeton, Prof. A. Guyot,	10 00
Wantage, 1st pres. ch. 35; 2d do.	
23,76; Grammar sch. 15,50; Miss E. A. Stiles, 15;	89 26
West Bloomfield, Pres. ch.	76 18-1,063 96
	1,188 08

PENNSYLVANIA.

Darville, Mrs. M.	5 00
Darby, 2d pres. ch.	6 05
Harrisburg, 1st do. m. c.	15 43
Meadville, Pres. ch.	51 70
North Wells, do.	3 00
Philadelphia, Cedar st. pres. ch.	5 57
Shirleysburgh, J. Brewster,	75 00
Tionesta, Pres. ch.	5 30—167 05

DELAWARE.

Drawers, Pres. ch.	12 26
Port Penn, do.	23 30
Wilmington, Hanover st. pres. ch.	
m. c.	48 00—53 56

MARYLAND.

Baltimore, A lady, for Turkish m.	5 00
-----------------------------------	------

VIRGINIA.

Alexandria, 2d pres. ch.	23 00
--------------------------	-------

OHIO.

By G. L. Weed, Tr.	
Chillicothe, 2d pres. ch. m. c.	10 60
Cincinnati, Rev. Dr. A. 10; J. E. P. and lady, 10; 3d pres. ch. m. c. 5,16; Ger. pres. ch. m. c. 5;	
College Hill pres. ch. m. c. 6,76;	37 22
Columbus, 2d pres. ch. m. c.	16 00
Elizabethtown, Pres. ch.	11 50
Newark, Mrs. Rachel Wilson,	50 00
Oak Hill and neighborhood,	20 00
Walnut Hills, Lane sem. ch. m. c.	13 57—152 29
Glendale, Pres. ch.	50 00
Montgomery and Scott, Ch. and so.	5 60
Oxford, Teachers and pupils of Western fem. sem. to cons. Miss SARAH L. UTLEY an H. M.	116 00
Rootstown, Cong. ch. 10; G. Case, 10;	20 00
Weymouth, T. H.	3 00—192 00
	344 29

INDIANA.

By G. L. Weed, Tr.	
Crawfordsville, Wabash college miss. asso.	11 00
Danville, Pres. ch. m. c.	15 30
Madison, Rev. W. B. A. and L. B. S. for debt,	10 00
Terre Haute, Baldwin pres. ch.	43 10—79 40

ILLINOIS.

By G. L. Weed, Tr.	
Rushville, Pres. ch. m. c. 19,50; Mrs. M. G. 5; Miss M. M. 2,50;	27 60
Chicago, Special coll. John C. Williams,	100 00
Twelve Mile Grove, Cong. ch. m. c.	10 00
Vanderveer, R. D. ch.	15 00—125 00

Donations.

MICHIGAN.

By Rev. O. P. Hoyt.	
Allegan,	39 11
Augusta,	4 55
Marshall,	10 00
Otsego, N. L.	1 40
Plainfield,	10 40
Schoolcraft,	9 63
Three Rivers,	13 23—88 32
Albion, Pres. ch.	11 12
Grand Rapids, R. D. ch.	24 00
Overisel, Singing class,	19 00
Tipton, Rev. J. M. for Turkish m.	5 00—59 12
	147 44

WISCONSIN.

Ripon, Ch. and so. 9,50; m. c. 19;	28 50
Warwatosa, Cong. ch.	34 00—62 50

IOWA.

A friend, for colporteur at Sivas, 2 ; Garnaville, L. P. M. 5 ;	7 00
---	------

KENTUCKY.

Bowling Green, Mrs. M. K. Jones,	20 00
Louisville, T. Tracy,	50 00—70 00

GEORGIA.

Bryan co. Mrs. T. S. Clay,	10 00
Fort Brook, G. S. Loomis, U. S. A.	6 00

IN FOREIGN LANDS, &c.

Abeih, Syria, Y. E.	2 16
Park Hill, Cher. na. m. c.	25 98
St. Catharines, C. W. 1st pres. ch. m. c.	50 00
Wheelock, Choc. na. ch.	10 00
	98 14

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$ 30 08
NEW HAMPSHIRE,	68 40
VERMONT,	9 70
MASSACHUSETTS,	36 13
CONNECTICUT,	77 05
NEW YORK,	78 18
NEW JERSEY,	9 40
PENNSYLVANIA,	16 50
OHIO,	43 51
INDIANA,	16 00
ILLINOIS,	12 70
MICHIGAN,	12 50
WISCONSIN,	16 00
IOWA,	5 00
MISSOURI,	6 00
LOUISIANA,	10
IN FOREIGN LANDS, &c.	27 80

\$ 465 05

Donations received in September, 6,965 41

Legacies, 1,403 39

\$8,368 80

TOTAL from August 1st to September 30th, \$17,805 22

DONATIONS FOR THE MISSIONARY PACKET.

RECEIVED IN SEPTEMBER.

NEW HAMPSHIRE.—Hopkinton, Cong. s. s. 7,50 ; New Market, indiv. 13,30.—20 80.	
MASSACHUSETTS.—South Danvers, Rockville s. s.—1 00.	

VIRGINIA.—1 00.

Amount received in September, 22 80	
Previously acknowledged, 28,546 12	

\$ 28,568 92

For use in Library only

For use in Library only

I-7 v.53/54
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 .7906